A

MOTIVE

TO HAVE

SALT

Always in

Our SELVES,

AND

PEACE

One with another.

Whereunto is annexed

Some Considerations on *Rev.* 22. *v.* 14 *To do his Commandements.*

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To the Reader.

CHristian Reader, this Discourse being writ near five years since, to some Friends at London, in the time of the great and spreading Pestilence, hath by some been thought to be in all Times Needful and Useful. And so I was enclined to Copy it out again, desiring what is by the Testimony said, may be received and no more, if any may receive edifying by it, I have my desire; and so praying that we all may be rightly framed and edi-

edifyed in the Faith and preserved in suitable walking; I commit my writing to the Lords dispose and rest,

Thy Welwiller

Thomas Moore.

A Motive alwaies to have Salt in our ſelves.

CHAP. I.

The Preface.

Mark. 9. 49, 50. *For every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt.*

Salt is good, but if the ſalt have loſt its ſaltneſs, wherewith ſhall it be ſeaſoned, have ſalt in your ſelves, and peace with one another.

SUch and ſo great the infinite grace and Free Love of God in Chriſt, to manward: in the coſt he hath been at for us, in ſuch xcellencies and fulneſs of Grace, Truth, Spirit and life, he hath received in the man, and is impowred as mediator to beſtow on us: And ſuch his faithfulneſs in his mediation for and mercies extended to us; And ſuch the glory he will after give to thoſe that receive him in

his gratious teachings, that it justly requireth, and if beleivingly minded, forcibly moveth, to love him with all the heart, and above all things, so as to love his waies and love to be like him, and to love as he loveth, and that he loveth &c. 1 *John* 4. 9, 10, 11, 19. *Psal.* 116. 1, 2, 7, 8, 12. So as what ever any man knoweth or professeth of Christ, yet if the love of Christ known, gain not the heart to love Christ, even to love Christ above all things: And so to love whom he loveth, and as he loveth, *he knoweth nothing as he ought to know, nor is approved of God, nor meet to be Christ's Disciple.* 1 Cor. 8. 1, 2. 3. Mat. 10. 37. Luk. 14. 26. And this love issuing from his love beleived, abiden and walked in, doth shew forth it self, in denying a mans self, in his own humane wisdome, righteousnes, strength, confidence and designs, for Christs sake, and that in him discovered, yea in every thing, that will not stand with this love of Christ and the Services of it, as is seen in the places last cited and *Mat.* 10. 38. *Mar.* 8. 34. *Luke* 14. 26. 27. *Ier.* 9. 23. 24. *Phil.* 3. 7. 8. 9. *Ioh.* 12. 25. 26. So he that from the knowledge and belief of this love of Jesus Christ, heartily doth love him, as is sayd, would rather submit himself to bear any shame or affliction, and to lose any Honour, Reputation, Gain, Relation or life, then for the getting and retaining them to offend Jesus Christ in deviating from the Faith, love and services of Christ, in and according to the Gospel,

pel, or occasion others so to do, and so to take offence at Christ, and his Word, way and Cross, so as to deviate or give occasion to others so to do; knowing also from our Saviours one affirmation, *Whatever any man seeketh to save, or saveth that way, he certainly loseth more abundantly, and incurres unspeakeable loss*, vers. 42. Matt. 18.6, and 11, 6, and 16, 25, 26. Mar. 8.35, 36. Our Saviour therefore as he exhorted them to continue his love, and how to continue in his love, he also shewed them *even by keeping his commands, in believing on his name, and loveing one another as he hath loved us and that such love him*, Joh. 14.21, 23 and 15, 9, 10. 1 Joh. 2. 24, 25. and 3, 23, 24. So in this chapter, he councils, directs and chargeth them to avoid such things, as if closed with, will certainly deviate them from this love of Christ, and so from loveing him: And so he saith, in verse

43. *And if thy right hand offend thee* (thy best humane wisdome and furniture, or that which is deareſt to thee, and appears as most necessary and gainful, and occasions thee to offend, or moves thee for the getting or retaining thereof, to a slighting of, or deviating from Christ in his mind, and waies discovered in the Gospel, or to cause or occasion others so to do) *cut it off*, (or cast it from thee, reject and put by all such thoughts, motions, and councel arising therefrom, and suffer what ever deprivation or loss may come to thee thereby, &c.)

45. *And if thy foot offend thee* (thy power and ſtrength, affections and demeanor for perſuing ſuch and ſuch a deſign) *cut it off* (caſt aſide the uſe of ſuch power, and ſatisfying ſuch affection and the uſe of ſuch demeanor, for perſuing ſuch a deſign, what ever loſs or ſuffering comes to thee thereby.) verſ. 47.

47. *And if thine Eye offend thee* (any beholding or looking on any thing below for any goodlineſs, beauty, gainfulneſs, &c. that appeareth in it) *pluck it out* (reject ſuch views, and ſuffer not thy eye to gaze on it) and the ſame counſel and charge given on the ſame ground, Matt. 18. 8. 9. namely with this adviſe. *It is better for thee to enter into life, halt and maimed, and ſo with one hand, or one foot, or one eye, then having too to be caſt, &c.* That is, its better with ſuffering any loſs or damage in things below, and with enduring any ſhame, ſuffering, or death to enter into life, and into the Kingdome of God, then with having enjoyed all deſierable here, to be after caſt into hell *into fire unquenchable, where the worm dyeth not, and the fire never goeth out:* the ſame alſo here, verſ. 43. to 48. implying that what beleif ſoever men profeſs, yet unleſs they do cut off, the hand, the foot, the eye in that wherein they cauſe to offend, by denying themſelves in that whatever it be, Honour, Lands, Riches, Relations, Life, &c. when the getting, retaining or ſaving thereof, leads and cauſeth to offend &c. (as aforeſaid) if he do not then reject it, lay it aſide

and

and ſubmit to ſuffer the loſs thereof, it will turn him aſide from the Faith, *And ſo he will becaſt into unquenchable fire.* And as our Saviour hath in all this intimated, Trouble recoverable, fire, quenchable, and expreſt a loſs irrecoverable and fire unquenchable; ſo leaſt any ſhould deceive themſelves, in conceiting and hoping by their wiſdome to avoid both that fire here, and that hereafter alſo, and ſo ſlight this councel and charge of our Saviour: Our Saviour here ſheweth the vanity of ſuch thoughts and hope, and preſſeth to receive his councel and charge, and this by a threefold affirmation, and an exhortation joyned: the two firſt affirmations plain and abſolute, and the third conditional: And from all the exhortations or commands: the affirmations are three.

1. *For every one* (that is, every man one and other) *ſhall be ſalted with fire.*

2. *And every Sacrifice ſhall be ſalted with ſalt.*

3. *Salt is good* (that is, if it retain its ſaltneſs) *but if the ſalt have loſt its ſaltneſs wherewith ſhall it be ſeaſoned.*

And from theſe three affirmations, and all foreſaid, he gives this twofold exhortation and command, namely,

1. *Have ſalt in your ſelves, look to this at all times, in all things with whomſoever you deal, have ſalt in your ſelves.*

2. *And have peace one with another, or then, and ſo you ſhall, or elſe you cannot have peace one with another,*

CHAP.

CHAP. II.

The first affirmation.

1. FOr *every one shall be salted with Fire*, This affirmative is general and absolutely affirmed of all, there is no escape for any, *every one shall be salted with fire*: and rightly to understand this, the testimony of Christ will help us. For as Jesus Christ suffered and dyed and rose again, and gave himself a sacrifice to God for us, and so in himself as the publick man, compleately wrought Redemption for all mankind from perishing in the first death: and yet did not this to such an end, as wholly to free and exempt mankind, or any of them, from partaking at all of sufferings and death, but to take out the sting and poyson out of both, and make them beareable, and sanctify them for to be corrections, and a passage to immortallity, and so to redeem and bring them out of both, the sufferings and Forerunners of this death; and to raise them out of this death it self, *so its appointed to mennce to dye*, Heb. 9. 27. *And man is born to trouble as the sparks that fly upward*, and this from the ordering hand of God also, *Iob* 5. 5, 6, 7. and 14. 1. 2. *And trouble and afflictions are oft expreſt by fire*, Psal. 66. 11. 12. and 78. 63. *Hoſ.* 4. 11.

2. Even so also Jesus Christ in making known

known and dispensing of the grace and vertue of this Redemption and Salvation, wrought by and in himself for men, and in his means used to bring men to confess him Lord to the glory of God, he doth also salt them with fire, he assayes it here in the means he useth,

1. By spiritual convincements and reproofs of their guiltiness, and the vileness of their personal sins the folly of their wisdom, the vanity of their own wrought righteousness, and of their own desires designs and hopes, &c. 1 *Joh.* 7. 7. and 16. 8. 9. 10. *Eph.* 5. 12. 3. *And the spirit in the word in such convincements is as fire*, Psal. 39. 3. Jer. 20. 9. And with this

2. Movings, To strip deprive men of that which was pretious to them, as Applause, Honour, Riches, Ease, Worldly friendship, and that in near relations, yea the natural life, so as they must adventure, yea part with, and undergoe the loss of All, any or every of them, when and so far, as they do not stand and suite with the approbation and good pleasure of God, and their abiding and walking in the faith of Christ, and love of him, and the services thereof, *Matt.* 10. 37. 38, 39. *and* 19. 27, 29. And in both are such purgations, as in which the flesh feels smart and pain, or punishment, and the outward man suffers shame and damage, *Heb.* 12. 11. 2 *Cor.* 4. 10. 16. *And such sufferings likewise are as fire*, Psal. 66. 11. 12. And thus also shall every one be salted with fire, a fire that certainly burneth.

And

And so those that here receive his convincements, and turn at his reproof, and yield up to accept and endure this fire, with the efficacies of it, though it may heat and something pain the flesh, yet it will burn up nothing, but what would harm and destroy them, nor deprive them of any thing, but what would then be prejudicial to retain; those that refuse to receive his convincements, and to turn at his reproofs: and so will not accept to endure this fire with the efficacies of it, it shall certainly seize on them after they have persisted in refusal till the day of Grace be over, in another day, and burn both on soul and body, so as it can neither be resisted nor quenched: and our Saviour having so often spoken of a fire unquenchable, and that cannot be quenched, and here affirming that every one shall be salted with fire, giveth us to understand, that there is a fire that is quenchable with which it is good to be salted, and there will be a fire unquenchable, with which those that refuse to be salted with the former in this day of grace, shall certainly be salted with the latter, after that day of grace is past: And so as the wrath and judgement of the Lord in and according to that wrath, is oft called fire; Even so,

1. There was a fire that is quenched, wrath that is appeased, a judgement that is executed, a curse suffered and overcome. And that was the wrath and displeasure of God against mankind, as having sinned in the first publick man, and

and being neceſſitated to ſinning thereby, deſtitute of any remedy, and ſo to have periſhed for ever in this firſt death, this wrath appeaſed, this fire quenched by Jeſus Chriſt the ſecond publick man *Rom.* 3. 23. 24. *and* 5. 12, 18. *Gal.* 3 13. *Ezeck.* 11. 2. 3. 4. its the deceit of ſin and Satan and his miniſters, that fright the Conſcience with this.

2. There is a fire that is quenchable, wrath that is appeaſable, judgements, and puniſhments that are healable and curable, and ſo but for a moment or ſhort time. And this is the wrath and diſpleaſure of God, againſt, and judgements and puniſhments inflicted on men for their willing and perſonal ſinning againſt light and knowledge with grace extended in the means vouchſafed through Chriſt, in not turning at his reproof, but refuſing his counſel, hardning their hearts againſt that which leadeth to repentance, and ſo refuſing for his ſake, to deny ſinful luſts, that they may walk in the teachings of his grace: and ſuch yet abide under wrath, though many inſenſible of it, *Pro.* 1. 23, 24, 30, 34 35. *and* 8, 36. *Ioh.* 3. 19, 20, 36. *Rom.* 8. 13. *Eph.* 5. 5, 6. *Gal.* 5. 19, 20, 21. And this the ſin of the world which Chriſt is yet taking away, ſo as he mediateth for them, ſo as to procure patience, forbearance, and means ſtill to them, *Ioh.* 1. 9, 10 29. *Luk.* 13, 8. 9. *and* 23, 34. *He being the propitiation for their ſins*, 1 Joh. 2. 2. and their Saviour. And it by this means in this day of Grace, they do re-

pent

pent and come into him, they shall be forgiven and healed, And so will his wrath be appeased, and fire quenched, *Isa.* 55. 1, 2, 3, 4, 5, 6, 7. But,

3. There is a wrath to come that never can be appeased, a fire that never can be quenched, that is an everlasting fire, And this is that wrath of God, and that judgement, and those torments to be executed on such, as in all his means used through the day of grace rebelled against him, refusing his salting in his convincements and corrections. and willingly walked after the lusts of the flesh, which wrath and fire is everlasting, and without ceasing, tormenting for ever and ever, *And so cannot be quenched.* Heb. 9. 27. Revel. 20. 15. and 21, 8. And so first or last every one shall be salted with fire, as to say,

1. The spirit in the word and discovery of the grace in Christ convinceing and reproving of sin, of want of righteousness, and of evil designs in a man and his wayes (as hath been shewn) is a fire to burn up that filth, and heats to the acknowledgement of Christ the Lord, *Ioh.* 16. 8. 9, 10. which if now received and yeilded to, so as it may have its perfect work, would burn up that, and nothing but that, which would destroy the man, and heat with desires and fitness to receive the teachings of the spirit, *Pro.* 1. 23, *and* 6. 23. But if refused and rejected, till the day of Grace be past, the same spirits, convincements now rejected, shall after seize on them so as they

cannot

cannot avoyd it, *but it will kindle a fire that shall everlastingly burn on soul and body for ever, and cannot be quenched*, Isa. 45. 23. Phill. 2. 9. 10. 11. Isa. 30. 33. 2 Thes. 1. 7. 8. 9.

2. Corrections and punishments added where convincements and reproofs are not readily received, to set them home to the heart, and take down mans pride, and break him off his enterprise, and bow him to hearken, and to submit to, indure such shame, loss and pain in the flesh, as is to be endured, in receiving such convincements, *Iob.* 33. 14. 24. 29, 36. *Prov.* 6. 23. *Yea for Christs sake, to forsake all a man hath to be his Disciple*, Luke 14. 33. In which they will be received and blessed, and enriched with better life, &c. by Christ. But if a man refuse his convincements and corrections and prize not the Grace of Christ, so as to bear that layd on them, and undergoe the loss of natural life, and all the comforts of it, as required by Christ and for his sake, but then and in such cases seek to save his life, &c. he shall certainly lose it, and undergoe that loss and pain here if ever brought to repentance, or else, hereafter to his eternal woe, lose all favour with God and Christ, and Saints, and all enjoyment of the inheritance and eternal life: and yet confess Christ the Lord, and then endure the torments of everlasting fire. And this oft affirmed *Matt.* 10. 31. 35. and 16. 25. 26. *Mar.* 8. 35. 38, and 9.

So that this is a most certain truth, that to bring men to acknowledge Jesus Christ to be the Lord

Lord to the glory of God, and every one shall be brought to it, and that in bringing to confess it rightly here, there must be a self denyal and sorrow with shame and grief for sin, and loss of some things desirable to the natural life, in Honour, Ease, Riches, Friendship, and relations below, and it may be in some cases natural life it self, which if for Christs sake not accepted, but refused, and not undergone, they shall lose and undergo all, and lose a far better life, Riches, Friend and Relations, and yet be brought to this confession to their shame, and then suffer eternal torments.

Vse. 1. *For every one shall be salted with Fire,* which sheweth both the truth of our Saviours, saying, *Its better to endure the pain of this salting here*, (what ever losses be in it) *then hereafter*, vers. 43. 45. 47. And the necessity of taking and obeying our Saviours counsel given, seeing there is no escape but this salting with fire must be endured now or hereafter: And this also shews,

2. The vanity and deceivedness of those that think to follow Christ, and yet when his name or service requires this self-denyal, suffering and loss, seek to save themselves in these things & yet think to be saved by him also, and so to serve God & *Mammon*, & enjoy their desires in these things here, and life with Christ hereafter and this also, shews,

3. To warn and admonish us when a price is put in our hand to get wisdome, not to think it too costly, what ever is to be parted with for

it,

it, or undergone to enjoy it, whatever reproofs to be received, or whatever self denyals, and shame or sufferings to be undergone, part not with the prize that is in truth for it! Oh let not lying Vanities, withdraw us from receiving our own Mercies; but let us turn at his reproofs, forsake the Fooliſh, abaſe and Judge our ſelves in this World and ſo believe in his Mercy, that we may not be condemned with the World, but receive this Salting with Fire here, that we may not be Salted with Fire hereafter.

And this is the firſt Affirmation given by our Saviour here in this Caſe, to move us what ever it be that cauſeth us to offend, how dear to us ſoever, to cut it off and ſuffer the loſs of it now in this Life, for every one ſhall be Salted with Fire, *the next is.*

CHAP. III

The Second Affirmation.

AND every Sacrifice shall be salted with Salt, he speaketh here in the Plural Number, every *Sacrifice*: And so as Christ himself in his own body was abased and made despicable, and dispised and suffered much, and so was Crucified, and died for our sins, and overcame death and rose again righteous in that very body: And then through the eternal Spirit offered himself in that body a spotless Sacrifice to God, & so made Peace, & compleated Righteousnes, and obtained eternal Redemption and an Inheritance; And the Sacrifice, that one Sacrifice, offered by him once for all, and by which he is able to perfect all comers to God by him, *Heb.* 10. 1. 14. *and* 9. 12. 14. 25. 28. *and* 7. 25. *And so offers and presents them in himself before God blamless*, Col. 1. 22. And makes them, enabling them, to offer Spiritual Sacrifices, acceptable to God by him, *Heb.* 8. 5. 1. *Pet.* 2. 4. 5. and every Sacrifice here meant is of these many Sacrifices, and so they are, and it verily is both.

1. Every unfeighned Beleiver, that in belief of this Sacrifice of Christ is thereby brought unto him, and so into Covenant to be the Lords, to have their Life in him and live to him.

2. And

2. And every Spiritual Sacrifice by such Beleivers offered to God by Christ, or in the name of Christ.

1. And every unfeighned Beleever, that in belief of the Sacrifice once offered by Christ, is thereby brought into him, and so into Covenant to be the Lords, to have their life in him, and live to him: *In which respect they are said to have made a Covenant with God by Sacrifice*, Psal. 50. 5. And so to be the Lords, and have given themselves to the Lord according to his will to be his, *Psal.* 116. 8, 9, 16. *Rom.* 14. 7, 29. 1. *Cor.* 6. 19. 20. 2. *Cor.* 5. *And these are called his Offerings by vertue of his own Sacrifice, the fatness whereof is manifested therein*, Psal. 20. 3, 4, 5. *And as this was tipyfied in the High Priest presenting before the Lord, and offering the Levites for an Offering to the Lord*, Numb. 8. 13. 14. *So in this sence Christ is said in the body of this Flesh through death, to present Beleevers, holy, unblameable, and unreprovable, in his sight*, Coll. 1. 22, 23. *Though they be brought to him by his Servants ministration*, Rom. 15. 16. 2. Cor. 11. 2. So every of these Beleevers, he thus offereth and presenteth to God in himself, shall be salted with Salt, with that which hath a firy and purging nature, to consume filth, and to make savory that which is presented. And every Sacrifice, every Beleever without exception of any, shall be salted with Salt: And this,

1. Not only in their first being brought into

believe by reproofs and corrections, brought to turn at his reproofe, and denying themselves, and letting all go for his name sake and therein exercising Sorrow, Repentance, and Self denial, &c. But,

2. Also when Beleevers in their abiding and walking in the Faith and Services of Love, and in recite of more grace and favour from him: *Forasmuch as they are not yet wholly Spiritual, but partly Carnal having no good thing dwelling in their Flesh but the Lusts of the Flesh, warring against the Spirit,* Rom. 7. 14 24. Gal. 5. 17. So as there is still need of reproof, and turning at them, and of corrections and receiving the same, that Flesh may be still purged, that they may still abide and go on in the Services of Faith and Love for there is no one of them in mortal Bodies, *that is without sin, or that doeth good and sineth not.* 2. Chron. 6. 36. Prov. 20. 9. Eccles. 7. 20. Job. 15. 14. 1. Joh. 1. 8, 10. And so Jesus Christ in his mediation by vertue of his Blood and Sacrifice, is still about that work, (*not only interceding for Trangessours and taking away the sins of the World,* Isaiah 53. 12. Joh. 1. 29. but) even for Beleevers that are coming to God by him, *Rom.* 8. 34. 1. *Joh.* 1. 2. *Heb.* 7. 25. *and* 9. 15. *And so by the freeness and greatness of his Love, commended in his Blood, and by his Word and Spirit, therein teaching, washing and cleansing them* &c. Ephes. 5. 26. *Both in their walking in the light as he is in the light, cleansing them from all sin: And wherein overtaken*

taken with a fault, as they confeſs and ſeek ſo forgiving and healing them, 1 Joh. 1. 7, 9. And ſo as it is his Office and work in which he is faithful, *to ſanctify them throughout,* &c. 1. Theſ. 5. 23, 24. And ſo as there is corruption of ſin in their Fleſh, and in their Walkings, to purge out the remaining filth, and make ſavoury his gratious reachings to them, that they may more readily receive them: Even ſo there is diſpenſed Salt to them: And this.

1. From the Teſtimony of Chriſt, in that ſet before them of the excellencies in him, reaching to receive of that life in him, are certain reproofs of ſome things in us and our wayes, to be ſtill repented of, denied and turned from. *And the reproofs of Inſtruction are the wayes of life, or of receiving, enjoying and retaining that life in Chriſt,* Prov. 6. 23. *And he is wiſe that learneth in his teachings, and loveth and receiveth his reproofs: and he that doth not ſo is brutiſh, what ever he boaſt to know and believe,* Prov. 9. 8. and 20. 3. and 12. 1. and 13. 1. *And ſo* Job *that was ſuch an upright and perfect man,* Job. 1. 1. 8. and 2. 10. *Yet diſcerning the power and excellencies of the Almighty, was mightily abaſed, and ſitted to lay down himſelf and ſeek knowledge of, and pray to God,* Job 40. 3, 4. 5, and 42. 2. 5. *Yea* Iſaiah *the Prophet in beholding a glymphs of the glory of the Lord, cryed out of his uncleanneſs, and was ſitted to hear and yeild to what ever God would ſend him about,* Iſa. 6. 1, 8. So he diſpenſeth Salt in his word: And yet,

2. To boar the Ear, and bow the mind, to drink in these reproofs, and yeild more readily to his teachings, he also even to Beleevers useth his Rod of afflictions and punishments, to take down their Pride and break them of their own enterprize, to reduce them, &c. *Iob.* 33. 14, 15. 24. 29, 30. *Psal.* 94. 12. *and* 119. 66. 67. *And so correcteth every Son that he receiveth*, &c. Prov. 3. 11, 12. Heb. 12. 6, 7. Revel. 3. 19. And by these afflictions to prize home his reproofs, for purging out their follies, *Isa.* 27. 7. *To humble and make them poor and low in themselves, that they may not look to or rest on, or glory in, or of any seen or sencible things, or any of their Wisdom Parts, Gifts, or Attainments but in his strength and salvation only*, Psal. 20. 5. 9. Jer. 9. 22, 23, 24. 2 Cor. 12. 7, 10. *To vehement them more to pray to him*, Hos. 5. 16. *And make them more ready to keep his Testimonies*, Psal. 119. 66. 67. and 93. 12.

3. And so both by these reproofs and afflictions, to salt and season them, in their believing and confidence, *that they may recieve no instruction that causeth to erre from the words of knowledge*, not believe every word, or appearance of truth nor any thing for truth, but his word his Testimony only, and so the truth manifested therein to rest on: that so they may not be rash in their confidence, to rest in any thing besides or short of this truth, nor mixe any thing in their confidence, besides, or with his Word, or his Power, Mercy or Truth manifested therein to

rest

rest on, nor presume to confide in him for assistance, and helpfulness in walking out of his way: And this salting for this end is also needful for (*who through the Flesh in us and Satan, and evil Ministers assailing us, are too ready to miscarry herein,*) that so our believing and confidence may be upright, *Prov.* 14. 7, 15, 16. *and* 19. 27. Ye that in our confidence we may be taken off from resting on, or attributing any thing of our helpfulness to any seen, or humane things, any Parts, Gifts or Attainments received: *But as Christ by death, overcame death, being raised by the power of God so we in all straights, and for all help may give all glory to God, trusting in him that raiseth the dead,* 2 Cor. 12. 7, 10, and 1. 9, 10. which if not so salted we would not do: And as.

4. An addition (to the forementioned reproofs and afflictions) even sufferings of shame and reproach and tribulations, &c. *For the name of Christ for his sake, that we may be conformed to Christ in the fellowship of his sufferings and death: and so through many Afflictions and Tribulations enter his Kingdome, as he through sufferings entred his glory, and the power of the life of Christ in the Testimony, may be manifested in our mortal and dying Flesh,* Act 14. 22. Luk. 24. 26. 2 Tim. 3. 12. 2 Cor. 4. 10, 11, 16.

And so when by the Testimony of Christ, men are called and brought in, to beleeve him, then as God in Christ, and so Christ, by his Spirit, chooseth and refineth such be-

leevers seperating them from the Union and Fellowship of the World and bringing them into further Union and Fellowship with himself, to receive more abundance of his Grace to bring them to glory: *By the sanctification of the Spirit, and belief of the Truth, framing them to be obedient to the blood of sprinkling*, 2 Thes. 2. 13, 14. 1 Pet. 1. 1, 2. So also press home and to make effectual and prevelent this choosing work, *he salteth them with these reproofs and afflictions and very trials, and so chooseth through the Furnace of afflictions*, Isa. 48. 10, 11. Gal. 6. 14. Psal. 94. 12. And so as oft, and as much as need is, every Sacrifice, even every Beleever shall be salted with Salt: all which serveth to press Beleevers, to and recieve this salting what ever of the flesh it fret and consume, and what ever seen, or temporary again, we lose thereby or trouble undergo: Yea, so in inducing and feeling the smart, it causeth that we may tremble in our selves, that we may say that it is better, now and after, and find rest in the day of trouble, *Heb.* 3. 16, 17, 18. which receiving our Saviours Councel here foregiven, suits well with that admonition given, *Luk.* 14. 25, 35. And as in the sence said every Beleever shall be salted with Salt so likewise in the other sence.

2. every spiritual Sacrifice that Beleevers offer to God by Christ or in his name, shall in their offerings be salted with Salt; For right understanding this the Testimony must be our guide and attend to it, it will help us rightly to un-

understand, for in belief of the Testimony we are taught by it, that:

1. The Sacrifices here spoken of are spiritual Sacrifices though outward, and able and visible things be used in offering many of them, yet the Sacrifices be spiritual Sacrifices such as are offered spiritually, and by (not bodily but) spiritual Preists in which is neither Male nor Female, (as in Church offices and Officers here:) but all one in Christ Jesus; And though Church chosen Officers may be also spiritual Preists and may also so offer, yet these Sacrifices are spiritual Sacrifices and are offered by such as are, and as they are spiritual Preists, 1 *Pet.* 2. 4. 5, 9. *Gall.* 3. 27. 28. *Coll.* 3. 10, 11.

2. *These Sacrifices are Sacrifices of Righteousness, that are to be offered to God: And so* Psal. 4. 5. *Produced by the righteous Sacrifice that is the Sacrifice of compleat righteousness, Iesus Christ in his own body offered to God: this believed is the Producer,* Psal. 50. 5, 14. *And so it is offered to God by and through Christ, in the belief of his Name, who also perfumes and makes them acceptable,* 1 Pet. 2. 5. Heb. 13. 15. and 7. 25. Revel. 8. 3, 4 (And Soul so) offered to God with righteousness, and righteously *in rendring to him the glory and praise due unto his Name,* Psal. 29. 1, 2. and 15. 14, 23. 1 Thes 5. 18. And also, doing to men and brethren that which is due to them, *Isa.* 26. 8. *and* 16. 8. *Mar.* 11 24, 25: 50.

3. That these spiritual Sacrifices that are acceptable

ceptable to God through Christ, first they are many, and so expreſt also *Psal.* 51. 17.

1. *A broken Spirit, and contrite heart*, a heart from the ſight and belief of the mind, love and holineſs of God, demonſtrated in and through Christ, broken of its own wiſdom, well thoughts, confidences and deſigns, abaſed and made loathſome in and to it ſelf, filled with grief and ſorrow, for its contraryneſs to God, and ſinning againſt ſo great, holy and gratious a God, with indignation againſt ones ſelf for ſuch offences, *even trembling at his Word, and falling low before them by it, to be at his diſpoſe, and bear his chaſtiſements, longing for his mercy*, Pſal. 51. 17. Iſa. 57. 17. and 66. 2. *Yea all Sacrifices are to be with ſuch a heart, which is a Sacrifice alſo.*

2. *Hearty Prayers to God, for the good things he hath promiſed, with Thankſgiving for his mercies, benefits and good things received, that he hath extended to us, and thoſe alſo promiſed*, Pſal. 62. 8. and 65. 2, 4. and 50. 14, 15, 23. 1 Theſ. 5. 17. 18.

3. *To do good, that which is righteous and may be profitable and edifying to men, and make for truth and peace: And with this, to communicate of what God makes us ſtrongly of, and furniſheth us with, in ſhewing mercy and relieving the poor and needy, ſpecially them of the Houſhold of Faith*, Heb. 13. 16. Gall. 6. 10. Phill. 4. 8. 2 Cor 9. 9, 15.

4. In and with all the former, *to hold forth the*

the word of life in word and conversation among a wicked generation, and for edifying brethren, with desire in all things to glorifie God, and approve our hearts to him, and be found honest and decent towards men, Phil. 2. 15, 16, 17. 1 Pet. 2, 9, 12. Ephes. 4. 29. 32. Heb. 13. 16, 18. Rom. 15. 16.

5. To aime at, endeavour and strive in all this, also to convince the unbeleevers, that we may gain them in to believe, and so to glorifie (not us but) God, that so we may present them singly to Christ, that he may present them to God, *Acts* 14. 15. 2 *Cor.* 4. 5. *and* 11. 2. *Rom.* 15. 16. 1 *Pet.* 2. 5, 9, 12. *Num.* 5. 20.

6. In and for doing all this, by the mercies of God, to present our bodies a living Sacrifice holy (as the Lords) and acceptable (through Christ) to be the Lords to be disposed, ordered and so offered by him, to do, undergo and forgo, what ever his Mercy and Grace requireth, and leadeth to in services of him, *which is but our reasonable service*, facilating that more spiritual, *Rom.* 12. 1, 2, 3.

These and such like are the Sactifices, for Beleevers to offer to God by Christ, and of these it is said every Sacrifice, even every of these, and every particular offering, and every of these shall be salted with Salt. This affirmed by our Saviour: and it is needful and profitable for Beleevers, who have sin yet remaining in their flesh, with its thoughts and lusts, and the World with its Documents, Customes, Allurements, and

and Terrors, and the Devil with his wiles and suggestions: all assisting them to divert and corrupt them, and turn them out of the way: yea so as if they cannot hinder them from it, yet they will defile them so as as there may.

1. Be in our condition, a mixture of worldly sorrow, of some murmuring, grudging and impatience for some loss deprivation and pain, yet pretended sorrow for sin, or otherwise some mixture of self-or confidence in their brokeness, as thereby counting themselves better then others and meeter to be answered, and some secret hankering after some thing for helpfulness in that which is reproved and to be turned from, all which is cross to true brokeness and needeth to be purged out with Salt, 2 *Cor.* 7. 9. 10. *Isa.* 58. 53. *Zach.* 7. 5. *Psal.* 78. 34, 36. *Iob* 9. 27, 28.

2. In our prayers and thanksgivings may be mixtures of carnal, at least humane wisdome griefs, desires, and confidence, and of desiring even good things to satisfie our lusts of pride own vain glory, ease, or coveteousness: Yea, of revenge on Enemies, and of repaying and not forgiving such as have wronged us; And of striving for method and words, more then the single powering out our hearts unto God, besides murmuring at Gods silence and too much being lift up with enlargements, besides many wandring by-thoughts and ends; and other defilements, many which defile our Prayers, and need Salt to purge them out, 1 *Tim.* 2. 8. *Psal.* 116. 13.

13. 14, 15, and 66, 18. *Isa.* 48. 2, 3, *Hos.* 7. 14. *Iam.* 1. 6, 7. and 4, 2, 3.

3. In doing good and shewing mercy, may be many mixtures, of carnal reasonings and self respects, and defaming such as need helpfulness, and herein also much short coming, in, and grudging at that which of necessity is done and vain glory, &c. 2 *Cor.* 9. 5, 6, 7. needing salt to purge.

4. In holding forth the word of life, may be mixtures of fears, fainting and humoring men, &c. desire of applause to our selves, and thence presuming beyond the proportion of Faith given us, and intruding into things not seen in that testimony; conceiving by our parts and speakings to prove all, besides other by-words which need salt to purge them out. 1 *Tim.* 1.8, 1 *Thess.* 2. 2, 4 5. 2 *Cor.* 2. 17. *Rom.* 12. 3. *Col.* 2. *Gall.* 6. 3.

5. In respect of aiming at the right effect and striving for it, there may be mixtures of enquiring, and looking at, and taking at, and takeing content in being assisted, to speak good things, and scurvey hearers to like them and prize and love us, when yet the convincement of them, and drawing them in to prize, beleive in, and magnifie Christ, is not discerned to be effected, nor so looked at as that without which, we can have no content but grief, *Gall.* 4. 17, 19. *Thess.* 3. 8.

6. In giving up our bodies to be the Lords, what reservations and limitations if not as those,

Luke

Luke 9. 59. 61. *John* 6. 26. But alass defilements exceeds all said, the flesh annoying with so many sinful lusts, and warring against all the motion of the spirit, and humane wisdome mixing it self to direct, and customes of many to deviate, and we so weak of our selves that there is not a just man upon earth that doeth good and sinneth not: *Eccles.* 7. 20. yea in such walking in the light as we have fellowship with him, we need (as it is not without) his blood cleansing us from all sin, 1 *John* 1. 7, 8, 9, 10. So as this is a consolatory, as well as an admonitory saying, *Every sacrifice shall be salted with salt:* And it may move us to see to answer that in truth, which was typed in the command of old with all our offerings to offer salt, *and not let salt be lacking to our sacrifices*, Levit. 2. 13. For as the blind, the lame, or sick, or any corrupt thing is evil and rejected, *So that which hath an evil savour, will not be accepted of the Lord*, Mall. 1. 8. 14. and 2. 13. And our high Priest will not fail to afford Salt, which may move us to receive, imbrace and retain this salt, in his wholsome reproofs, so as we be framed and seasoned thereby; and as we are found wanting in such embracement of them, to count it good and accept his chastisments used to press them home, that they may take place and have their efficacies in us, what ever we undergoe or forgoe in enduring the same: knowing according to our Saviours saying *Its better to endure that now, then the greater torment hereafter*: And farther, to press this

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on us, and move us to embrace this salting work, our Saviour gives another affirmative.

CHAP. IV.

The third Affirmation with caution or condition.

SAlt is good, but if the salt have lost its saltness, wherewith will you season it, consider both,

First the affirmation, *salt is good*, so Luke 14. 34, *Salt is good*: and for understanding this, consider,

1. What is meant by salt, and also,

2. *That salt is good while it hath its saltness in its efficacies.*

1. What is here meant by Salt, to understand this it matters not whether we take the term Salt as used Metaphorically, borrowed from, or alluding to Salt. That is good, having a firy, biting and fretting nature, both to purge out that corruption, filth, and unsavorines in meats to be eaten, and also to make the same savory and relishable to the Pallate of the eater, so here to signify something in spirituals of like nature and efficacy, or whether we take the term Salt as Alluding to our tipes that were to use salt in all their sacrifices, and to signifie and set forth that which is to be found in the truth, or we may take the word both waies, for both

both come to one and the same sence; so that by salt is here meant, that which tends to, is fit for, and efficatious for purging out the corruption, filth and unsavorines in us, and making relishable to us the food of life given us of God to eat, and also to purge out of our services that which makes them unsavory to God, and frame us to receive that in which they will be accepted of God: And so that primely here to be noted is, what is here meant by salt that is spiritual salt to be received, used and good in the use: and this may be set forth in three things that are salt.

1. The efficacies or teachings of the spirit in the testimony of Christ, in that he became and suffered, and hath done for mankind, and what he now doth for and to them, and what he hath to bestow on them that receive it, and his mind that they should receive it in his wayes; this discovered and set home to the heart, is that which received and believed will season the receiver: For this certainly discovers in and through the Sufferings, Cross and Sacrifice of Christ.

1. The vilenes and baseness of man in and of himself as from *Adam*, the immensnes of his sinfulnes, and woful grievousnes of his desert, the vanity of all his own wrought righteousnes, the weakness and inability of himself and all other creatures to help him, so to take down his pride and break him of his enterprize, *Isay.* 53. 3. 8. *Rom.* 5. 6, and 8. 3. 2 *Cor.* 5. 14.

2. This

2, The fulneſs fitneſs and excellencies, that is in Jeſus Chriſt for our recovery, for eſcape from curſe, and for peace in his blood, and acceptance in his righteouſneſs, & enlivning by his ſpirit, & alſo our nakedneſs, yea ſo as without him we can neither receive nor do any good, 2. *Cor.* 5. 19, 21. *Epheſ.* 2. 13. 18. 1 *Pet.* 2. 24. *Iſa.* 42. 1. 8. *and* 61. 1, 4. *Ioh.* 15. 1, 4. 8. and ſo likewiſe it diſcovers.

3. The heighnous and grievouſneſs of ſining againſt ſuch grace made known, *In neglecting ſo great ſalvation and refuſing to turn at his reproofs, and walk in his teachings: To knowingly to do contrary thereto, ſo caſting ſuch diſeſteem on his coſt.* &c. *As is ſuch a rewarding evil for good and being Adverſary to him for his love,* &c. Heb. 2. 3. and 10. 29. and 12. 25. 2 Sam. 12. 7, 9. and 2. 27, 29. 1 Kings 11. 9. Pſal. 109. 4. 5, and ſo it diſcovers.

4. The infinite great Terror, Torment, and Juſtneſs & Equity of the ſecond death, to be inflicted on all, and every of thoſe, that willingly perſiſt in refuſing to turn at his reproof, & walk in his teachings, to recieve his love, to be ſaved by it in his wayes, or having begun to recieve it, do willingly for any other thing depart and perſiſt in that Apoſtacy, *So crucifying him again to themſelves, and make him of no effect to them for ſaving.* Prov. 1. 24, 32. Ezek. 24. 13. Mat. 23. 37. Pſal. 69. 21, 28. Heb. 6, 6. and 10. 30, 31. and 12. 25. 2 Theſ. 1. 7, 8, 9. 2 Pet. 2. 1, 2, 20, 21. Jude 12. Gal. 5. 4. 2 Theſ. 2. 11, 12, and yet farther.

5. As it discovers Gods Soveraignty, Wisdome, Mercy, Righteousnes and Goodnes in ordering and government of the world, and every particular Creature therein, so it also therein discovers him what ever he be, that faulteth his government and ordering any thing in what ever he doth, *to be a hater of right and so not fit to appoint or govern, but to be reproved.* Job. 34. 57, 7, 17, &c.

All which discoveries proceed from the Testimony, and so as the Testimony of Ch[illegible] is a light and giveth light to the simple; and is a word of life and truth, bringing salvation, so all these discoveries and efficacies thereof are also as Salt to purge out of mortal men, that which hinders them from recieving his salvation tendred, and also makes the light, life and saving, desirable to be recieved, *Prov.* 27.67. *And the Salt of the Testimony being in the reproofs of Instruction that are the way of life, are as fire and have a fiery nature,* Prov. 6, 23. Jer. 23.29. And it hath its saltnes and savorines in the efficacies; in such as in believing the Testimony with the heart, recieve its salting and purging reproofs, *Rom.* 1. 16. 1 *Thes.* 2. 13. *Ier.* 31. 18, 19. *Psal.* 119. 103, 104. *And yet though it be Salt and good and hath its saltnes in it self, and is purging where it comes, yet those that do not in believing the Testimony recieve and imbrace these salting reproofs, so as to yield up to them, though he purge them, they are not purged; and so it hath not its saltnes in them, but they recieve*

the

the grace tendred in the Gospel in vain, and become hardened and lose their own mercies, Ezek. 24.13. Rom. 2: 45. 2 Cor. 6. 1, Jude 4. Prov. 1.30. Jer. 3.3. and 6.15. *And if such have any faith, it is in them but a form of faith, a dead faith*, 2 Tim. 3.5. Tit. 1.16. Jam. 2.20, 21, 26. *Yet will this Salt it self in its fiery nature, have its effect on them in another day to their everlasting Torments*. Joh. 12.22. and 16.8, 9. Rom. 2.16. Isa. 30.33. Mar. 9 44. 46. 42. Thus it appears the discoveries of reproofs, with their effects by the Testimony of Christ, are spiritual Salt, and here ment; And so also.

2. The Testimony of Christ believed, and in that believing these discoveries of reproofs believed, and the efficacies of them recieved and retained in the mind and heart, so as the Believer is framed and guided suitably to these effects; *Those effects are Salt in the Believer, purging that filth in the Flesh, (as the blood of Christ purgeth the Conscience*, Heb. 9.14.) so framing and effecting in him, to make savory to him the things of Christ.

1. A loathing of himself as from *Adam*, and so of that carnality and sinful lusts in him, *Rom.* 7.14. And thence a dispising of himself and all his best things as of himself filthy. *Ioh.* 14. 4. with an inward grief and melting of heart, for his light estimate of Christ, and not answering but sining against his light, and so great salvation discovered, and helpfulness afforded, so as for this he counts himself the chief of sinners, *Ezra* 9.6, 10, 14. 1 Tim. 1.15.

2. A diſcovery of ones great need, with an inward high prizing of, and hearty thankfulneſs for the deliverance wrought by Chriſt, and the grace in him, wrought by himſelf, having redeemed us from the curſe of the Law, and procured alſo forgivneſs of following ſins, and ſpirit and grace to diſpenſe, now calling us, and mediating for us, and ſo procuring extention of means, and grace to bring us into himſelf, ſuch we needed, and yet were altogether unworthy, which ſame raiſeth deſires of enjoyment of him, *Prov.* 27. 7. *Pſal.* 42. 1, 2, 3, 4 *Phil.* 3. 7, 8, 9. and from both theſe former.

3. An inward abaſement of ones ſelf alſo, in reſpect of ones ſelf, counting our own humane wiſdome, fooliſhneſs, thoughts vain, beſt deeds unclean, ſtrength weakneſs and deſigns, deceitful and dangerous, and no true helpfulneſs, but in and from Chriſt, and in the enjoyment of him for all, *Prov.* 30. 2, 3. *Pſal.* 73. 22. *and* 119. 13. *Iſa.* 64. 6. 2 *Cor.* 3. 5. *Pſal.* 121. 2 3. *And ſo inclinet to deny ones ſelf, with all ungodly, worldly and ſinful luſts: Yea, ones own wiſdom, thoughts, confidence and deſigns for Chriſt ſake,* Tit. 2. 11, 12. Joh. 10. 2, 3. Mat. 27. 9.

4. It breed an awful fear of believing or confiding for life and favour, with God in any humane or ſeen thing, or any thing beſides the Teſtimony of Chriſt: But only from that diſcovered in the Teſtimony, to believe in God for what, in that he hath aſcerted, and promiſed, and that alſo in abiding in, and not going out of

his

his way, that so confidence may be sencere, *Isa* 8.20. 1 *Cor.* 4.6. 2 *Sam.* 7. 21, 28. *Psal.* 56. 4, 13. *John* 7. 37. *Psal.* 37. 34. *Matt.* 43. 7.

5. *An inward fear and dread of the name of the Lord so as the heart trembleth, at his word,* Deut. 28. 58. Isa. 66. 2, 5. *Yea even at his judgement threatned against Trangressours,* Job 31. 7, 24. Rom. 8. 13. Heb. 3. 16. And at the minding of the Truth, Verity, Righteousness, Equity, and Terribleness of the second death, *affirmed to be executed on all that persist in willing refusal of, and rebelling against the faith of Christ, or after some beginnings willingly persist in departure from that faith and his reproofs and services required, as discovered in the Gospel.* Heb. 6. 6. and 10. 29, 30, 31. and 12. 25. 2. Thes. 1. 7, 8, 9. Jude 1. 5, 14. Heb. 3. 16. Psal. 94. 12, *&c.* 2 Cor. 5. 10, 11.

And these Efficacies, Perswasions and awful fears produced in the heart, by the discoveries of the Testimony, are Salt in the Believer, and good and profitable to the Believer, for his more hearty recieving the Testimony with its consolations and teachings: and so for suitable walking, *Psal.* 25. 9. *Prov.* 1. 7, 8, 9. *and* 9. 6, 9. *Iam.* 4. 6, 7. 1 Pet. 1. 6. *But if any withdraw from the faith, God taketh no pleasure in him, and then his moisture dryes up, and he looseth the saltness and savorines that was in him,* Heb. 10. 38. Psal. 32. 4. And so with the former discoveries, these Efficacies are here meant by Salt.

3. The Believer himself that hath in believing recieved the Testimony of Christ, and with it the reproofs thereof, so as he imbraces the Efficacies thereof, framing him rightly to believe with the heart unto righteousnes, and to confess with the mouth unto salvation, and so hold forth the Testimony of Christ unto others, so as in declaring that Grace, saking Efficacies are also declared by him, *and such Believers as in respect of their having so recieved the word of life, as it worketh in them. so as they hold forth the word of life, to others they are called the light of the world*, 1 Thes. 1. 8. Phil. 2. 16. Mat. 5. 14. So in respect of their having so recieved the reproofs and convincements of the Spirit, with the Testimony framing them to part with their own thoughts, and designs to believe in Christ, in whom they have life, so as they are moved and led, so to declare the Gospel to others; that with the convincements thereof, they may draw them from their Vanities to believe in Christ, whence they are called. *the Salt of the Earth*, Mat. 5. 13. *And so as Christ testified of the world, that the works thereof are evil*, John 7. 7. *And he is said to be like Refiners fire and Fullers Sope*, Mat. 3. 2. And so himself saith, he came to send fire on the Earth, *Luke* 12. 19. that is to consume and burn up Idolatries, Adulteries, fleshly Confidences, Desires. Designs and Wayes of pursuits, *of such as mind earthly things, and the things of the Flesh*, and so dwell upon the face of the Earth, to separate them

them therefrom, that they might come into him, *Rom.* 8. 5, 6, 7, 8. 1 *Thes.* 1. 9. which fire who ever so quencheth, as he refuseth to be salted with it, so as he refuseth to be separate from Idols, earthy, filthy and vain Confidences, Desires, Designs and Wayes to imbrace Christ in his reproofs and teachings in this day of grace, *It will kindle upon him in another day, and burn everlastingly on Soul and Body, so as cannot be quenched*: (it being the work of his Spirit in the ministration of the Gospel, to convince the World, *Joh* 16. 8, 9, 10. and will be effected first or last) *Isa.* 30. 33. 2 *Thes.* 1. 7, 8, 9. *Mar.* 9. 43. 49 And so the first coming of Jesus Christ, was to suffer and offer Sacrifice, and compleat Redemption and Salvation in himself, as the publick man for men, and so to slay the enmity and make peace and atonement for men, even sinners that they might be saved, *Isa.* 53. 3, 7, 12. 2 *Cor.* 5. 14, 19, 21. *Ephes* 2. 13, 16. *John* 3. 16. 17. 1 *Joh.* 4. 9, 10. 1 *Tim.* 1. 15. *And so is the propitiation for the sins of the World*, Joh. 2. 2. yet for saving them by that they may partake of the blessing, *Gal.* 3. 13, 14. In speaking of his ministration and preaching this peace and salvation, which himself began, and continues it in the ministration of his Servants, till his coming again, *Ephes.* 2. 17. *Heb.* 2. 1. 4. He saith, I came not to send Peace on the Earth, but a Sword, he in his ministration and extention of Peace and Grace, cometh not to give the dwellers on the face of the Earth quiet and peace,

in their sinful thoughts, desires, designs, courses and wayes, that because of his peace made for them, they should have such a liberty as to look for mercy and peace from him, and be saved by him, *though they walk after the imaginations of their own evil hearts*, Deut. 29. 19. 20. 21. Gal. 5. 19. 20. 21. but a sword to cut off from them these evil thoughts, desires, designes and wayes, which all that refuse to depart from, will be enraged and oppose and fight against him and his, *that go on in this ministration*, Matt. 10. 16. 22. 35. 38. And so he sends fire on the earth, that men yielding to be salted thereby may come into him, that came not to let sinners be such sinners still, but to save them though cheif of sinners, 1 *Tim.* 1. 15. *Isa.* 55. 7. and such as receive his words and begin to be saved by him, he yet while they are in mortal bodies sits on them as refiners fire. *Matt.* 3. 3.

Even so beleivers in him, holding forth the word of life in the midst of a crooked generation, are even so to hold it forth, that in exalting Christ the Saviour of the world, of sinners, the propitiation for the sins of the whole world, they do even thereby also, so discover, and witness against the wisdome of the world, the Idolatries, Adulteries, false confidences, evil designs and wales, as that which God hateth, and thus continuing in, cannot be eternally saved; but in hearing his voyce must turn at his reproofs, and so (for otherwise they cannot) come into him, *in which he will verely save them*,

Matt.

Matt. 10. 16, 28, Acts 14. 15, and 17. 21, 25. Revel. 11. 10. Prov. 1. 22. 23. 31. Isay. 45. 22. And in respect of their witnesing against the evil of the world in shewing the way of escape, and greatness of the sin and danger of neglecting so great salvation: All believers are rightly called, *the salt of the earth*, as also salt in respect of wholesome reproofs and admonitions of one another, *Prov.* 25. 12. *Psal.* 141. 45. *Thes.* 5. 14. *Jud.* 23. and so believers are salt: But if this salt have lost its saltness, if believers by oft quenching the spirit in his reproofs, and fasting efficacies, to have it in themselves, and accordingly shew it to others, come to lose their saltness in the savouring and seasoning efficacies of his reproofs in the testimony, they become unsavoury, and worse then other men, unfit to do good in Church or World, not fit for Land or Dunghil, *Mar.* 9. 5. *Luk.* 14. 35. (as is said of the fruitless vinetree *Ezeck* 15.) 2 *Pet.* 2. 21.

And so by all said, we may understand, what is here meant by salt, even the discovering reproofs of the spirit in and with the testimony of Christ beleived, and the efficacies thereof in beleiving receivers, and the beleiver himself so far as in imbraceing the testimony, he embraceth these reproving effects, and accordingly holdeth forth the testimony with such reproofs from it, and so calleth men to beleive, and yet as rubbing salt on things meeting it, to make the salt enter and take place for salting, so as need is, afflictions and corrections, serve to press home

home those reproofs and fit for yeilding to their efficacies, and are ordinarily used in such salting reproofs when not redily received: And so much said for our understanding what is meant by salt here concerning which.

2. The affirmation is, *That Salt is good* (that is, retaining its saltness) which is likewise affirmed, *Luk.* 14. 34. As things are said to be good that are good for the ends to which used, *so salt is good, not to be a sacrifice, but to salt or season sacrifices offered to God*, Levit. 2. 13. Salt is good, not to be the food to feed on for preservation of life and strength, but to season the food eaten to that end, *Joh.* 6. 6. so the discovering reproofs of the testimony received, and the efficacies thereof imbraced are good, *Prov.* 6. 23. *and* 25. 12. so afflictions to bow the heart, and press home these reproofs and efficacies and fit to imbrace and yeild up thereto are good, *Psal.* 119. 67. 68. 71. 72, 75. *Lam.* 3. 1. *Psal.* 94. 12. So beleivers holding forth the word of life: so as their words be gracious, seasoned with salt, so as to convince the unbeleivers, the world, and minister grace to such as hearken to them is good, *and a mercy to such where they are*, Psa. 25. 12, and 27. 5. 6 and 128, 23. *Ier.* 23. and 17. *Lam.* 2. 14. So conformity to Christ, in suffering for his and the Gospels sake, *bearing the reproach of the Gospel is good*, Acts 9, 14. 15. Gall. 6. 14. Phill. 3. 10. Revel. 7. 14. 5. And the beleivers ministring them, and afflictions and the Cross of Christ in conformity

miry to it is good, good not to such or for life, and acceptance or raise confidence from Christ, and him crucified, as now the Fountain of fulnes at the Fathers right, hand is that: but good to salt and season us for feeding on that Food, and to salt and season our Offerings and Sacrifices and Services, that we may more readily recieve the cleansing by his blood, and offer our Services only in his name and by him: And so this Salt is good and embraced and retained in our selves, will season us and all things to us, which minding the death and Sacrifice of Christ for us, we in minding the discoveries of his Grace, do mind and recieve also its discoveries of filth in us and our wayes, and recieve the same with its reproofs and efficacies: *It will season our understanding rightly to know Christ and his gratious mind discovered*, Prov. 15. 32. and 1. 23. *And fit and lead the heart to recieve of the life of Christ dispensed in the Testimony*, Prov. 6. 23. and 9. 6 9. *And frame the mind and will to deny it self, and submit to be at the dispose, and under the guidance of God*, Iob 42. 6. 2 Sam. 15. 25, 26. and 16. 10, 11, 12. 1 Sam. 3. 18. Isa. 6. 9, 8. and 39. 8. *And it seasons with fervour and zeal, for glorifying God, for charity to do to others good, and for readiness to bring forth the fruits of the spirit in the services of love*, Phil. 1. 20, 28, 29, 30. 1 Thes. 1. 6, 7, 8. 2 Cor. 8. 2. And so this Salt recieved in the heart, and so seasoning.

1. Will frame us to abase, and lowe estimate of

of out selves as *Adams* Sons, unworthy the least favour, but worthy shame and curses of our sinfulness, as odious and vile, our sinnings against such grace made known, as more hainous, our own wrought righteousness vain and polluted, our own wisdom, folly and strength, weakness: and so cause loathing of it, and grouning under it as hath been shewn, *Iob* 40. 4, 5. *and* 42. 5. 6. And so breeds sence of our own need, and high prizing of the grace of God in Christ, as he in whom all fulness and true helpfulness is: and so edgeth and inclineth the heart and affections with hungring and thirsting after that in Christ, *Prov.* 27. 6, 7. *Isa.* 4. 1, 2, 3, 4. *Phil.* 3. 7, 8, 9. And so cleareth the Eye, to see sin foul yet pardonable, and emptines for grace, so to deny ungodly and worldly lusts, that they may live soberly, righteously and godly in this present world, &c. as hath been shown, *Deut.* 9. 7, 9. *Ezra* 9. 5, 8. And so likewise.

2. It seasons to recieve mercy and favours, both spiritual and temporal, with owning ones own unworthiness of the least: an acknowledgement of Gods great mercy and free love that with the blood of Christ purchased us, and so them for us; and for his sake freely in the same love giveth them to us, and so it preserveth from being puft up by any of them recieved, inclining to carefulness of the right use, with rendring all the praise to God, *Gen.* 32. 10. 1 *Cor.* 17. 16 17. 18. *Luke* 1. 4. 3. 1 *Cor.* 4. 6. 7. 8. 9. 10.

3. It

3. It seasons our recieving afflictions, as altered by Christ from being curses and signs of hatred, to be Instruments of blessings, and Fruits of love in Fatherly corrections, to form us to the mind of Christ, who hath had experience of them, and knoweth how to pitty and help us, being filled with spirit and grace, to uphold us in them and do us good by them, *Heb.* 12. 2, 3, 4, 5, 6, 7. *and* 2. 18. *Jam.* 1. 2, 3, 12.

4. It seasons our beholding the reproach of Christ, and all sufferings undergone, for holding forth the name of Christ, and doing righteousness, as great Riches and special favour conferred on us, in passing through sufferings, to conform us to him in sufferings and death, that we may be conformed to him in resurrection and glory, *Acts* 9. 15. 16. *and* 5. 41. *Heb.* 11. 25, 26, 27. *Gal.* 6. 14. *Rom.* 6. 4, 5. 2 *Tim.* 2, 11, 12. And it likewise seasons.

5. To behold unbelievers, foolish and disobedient ones, and to walk towards them, as objects of pitty and compassion: as glasses to see and remembrances of us what we were and what in mercy God hath delivered us from: As motives to use mercy and pitty and compassion towards such, as God hath done to us: Yea to love and do good to Enemies, as God hath done to us when we were Enemies; as tryals how far we are become like God in mercy patience, and overcoming Evil with Goodness, *&c.*

5. Dis-

5. Discovering what Humility, Self denial, Mercy, Meekness, Patience, long Sufferings overcoming Evil with Goodness and what thankfulness to God, and desire to be like him, his grace hath effected in us, 2 *Cor.* 5. 11, 14. *Tit.* 3. 3. 4. yea also,

6. It seasons to behold unfeigned beleivers as fit objects to be delightfully loved, tendred, helped, received into fellowship, as being not onely purchased of God by the blood of Christ; but unto God by the vertue of it beleived: And so in beleiving partakers of his grace both savouring and savouring of his oyntments, *Acts* 20. 28. *Revel.* 5. 9. 10. *Rom.* 14. 7. 8. 9. And so fits for charity that covers the multitude of infirmities as God dayly doth by us, that so we may *keep the unity of the spirit in the bond of peace*, 1 *Pet.* 4. 2. *Ephes.* 4. 1. 2. 3.

7. It seasons to estimate highly and use humbly confidently and reverently, all the ordinances of Christ, hearing, reading and medication of his Word and declaration of it, Prayer, Thanksgiving, Baptisme, Supper and fellowship with brethren therein; knowing God is not benefited by any our use of them, nor we worthy to come into his presence; but our libery of such approach to him, in using any of his ordinances, in which we may approach to the Throne of Grace in and by Christ: for blessing is a great favour and priveledge purchased for us by his blood, and through his mediation by vertue thereof, freely given unto us with helpfulness

ness by his spirit in the testimony, *Heb.* 10. 19. 26. and 4. 14. 15. 16. 17. and 7. 25. *Ephes.* 2. 17. 18. *Rom.* 8. 26.

And so having in us this salt, receiving and using the reproofs of the testimony, in embracing them, with the efficacies thereof, both our receiving the testimony, and our approaching to God by Christ, and bringing forth the services of love for his sake will be accepted of him, *Cant.* 5. 1, 2. And our services profitable to men *Rom.* 14. 17, 18. And this we may understand the verity of the sentence, *Salt is good*, it is very good for its ends, and much profitable, *if it retain its saltness*; that is, if we so retain in our hearts the truth in our perswasions, the verity of this discovering reproof of the testimony, imbracing and yeilding to the effects thereof accordingly, demeaning our selves, and so holding forth the testimony, that with it we hold forth the same discovering reproofs for such convincements, that as we are in holding forth the word of life, lights so by these reproofs with and by it we may be salted, *And so salt is good*, as in,

CHAP.

CHAP. V.

The Caution or Condition.

SEcondly, the caution or condition, *But if the salt have lost his saltness, wherewith will you season it.* Luke 14. 33. 35. wherewith shall it be seasoned, it is neither fit for the Land nor yet for the dunghil, but men cast it out (and this also a thing of so great concernment to be heeded that our Saviour calleth us saying) *He that hath ears to hear, let him hear:* so that it is a vain objection, to say salt cannot lose its saltness; especially that which proceeds from the testimony, and is called salt, where once received; having its saltness the saltness cannot be lost; which needs no other answer to shew the falseness of it, but the very discourse and words of our Saviour here, *Mar.* 9. 43. 50. and *Luke* 14. 26. 35. and *Matt.* 5. 13. yea this objection contradicteth plainly, and chargeth with vanity the Doctrine of our Saviour and his sayings, which objection may be soon answered in shewing what salt is, Chap. 4. Salt as proceeding from that by the spirit discovered in the testimony loseth not its saltness, but hath and will have its efficacy now, or hereafter as hath been shewn: but as in this day of Grace lightning on the heart, and received by any in be-

leiving

ceiving, it may by resistance and departure from imbraceing the reproofs with its efficacies come to be lost by them: And in Scripture we find,

1. As Jesus Christ as witnessed of in the testimony, is light, life, the Fountaine of Life, full of efficacies, the quickning spirit; and yet some that have been enlightned and enlivned by him, and tasted of his gratious efficacies, have after by turning aside to some other desires, delight, confidence, or service of some proud or fleshly lust, come to crucifie Christ again to themselves, and make him of no effect to themselves, though they cannot Crucifie Christ again in himself, he being alive for evermore, and can dye no more; yet in respect of his living and saving efficacies, they crucifie him to themselves, and make him of no effect to themselves for saving, *Heb. 6. 6.* So as though the grace of God in Christ, and as flowing from him is not in vain, yet such as recive it not rightly, to be saved by it, their receiving is in vain in respect of saving to them, *2 Cor. 6. 2. Yea they may so pervert that which is right, and turn the grace of God (in the doctrine of it) into lasciviousness,* Job. 33. 27. Deut. 29. 19. Jude 4. though it will one day have its effect on them to their just judgement and perdition, as hath been shewn; even so also Jesus Christ is as refiners fire and Fullers sope, and in his ministration sends fire on the earth, by the spirits convincements in the demonstration of them, *Matt. 3. 2. Luke 12. 49.* as is foreshewn, which convincements are salt, that loseth not its salt-

neſs as it proceeds from him, but doth convince where it lights and is not rejected, and in every receiver, hath its ſaltneſs in its efficacies in ſome meaſure in them, and ſuch as refuſe now, it will have it in another day, to their ſhame and perdition: and thoſe that begin to receive it, and are made baſe and vile in their own eyes, to loath and deny themſelves, and prize and deſire after Chriſt, there is of the ſaltneſs in them: But if after they look on, ſo as to long after ſome other things, as the Glory, Riches and pleaſures of this world, or any imaginary excellencies, ſo as they refuſe turning at his reproofs, and ſo to lay aſide their pride and vain deſires and deſigns, they therein harden themſelves, and ſo loſe the ſaltneſs that was in them, *Jer.* 2. 17. 22. *and* 34. 10. 11. 15. 16. 17. *Hoſea* 13. 1. 2. 3. *and* 6. 4. *Rom.* 2. 4. 5. *Prov.* 28. 13. 14. And ſuch may yet for a time retain that in which the ſaltneſs was, the profeſſion of the Doctrine, though the ſaltneſs in them be loſt. And ſo though in notion and profeſſion they hold the truth, yet it is in unrighteouſneſs, *Iſai.* 48. 1. *Rom.* 1. 18. And though they hold and profeſs the Faith in all the Fundamental Articles of the Doctrine of it, yet in and to them in reſpect of the living efficacies in them, *It is but a dead faith, a carcaſs of faith without ſpirit.* Jam. 2. 20. 26. profeſſing to know God, and by works denying him, *Tit.* 1. 16. And in this reſpect of the teſtimonies, reproofs begun to be received, and therein having its ſaltneſs in the receiver,

by

by such receivers after departed from (what ever any say to the contrary) the salt such have received, may come to lose its saltness in them.

2 In respect of those efficacies mentioned, *Chap.* 4. working in the believing Recievers, if such Recievers withdraw, from their imbracing, retaining and yielding to such Efficacies as mentioned, *Chap.* 4. that so they may rightly recieve, cleanse and follow the teachings of grace, by the *Spirit* in the Testimony, but will follow their own thoughts, designs and wayes: Though they retain the notion and profession of the faith yet though the Salt they recieved will lose its saltness in them, and they become worse then before as is foreshown, *Deut.* 5. 24, 29. *Ier.* 2. 3, 4, 5, 41, 36. *Psal.* 78. 34. 35. 36. *and* 10. 6. 12. 15. 1 *Pet.* 2. 18. 22. And in this respect the Salt in them hath lost its saltness.

3. In respect of the Believer himself, as he is said to be the Salt of the Earth, when he hath thus as aforesaid, lost the saltness that was in himself in usefulness in his Demeanour, according to the reproofs of the Testimony, not yielding thereto according to the effects thereof, so as in his profession and holding forth the Testimony, he doth not, because having no saltness in himself, affirmed with the Testimony of the saltness in it, for convincing the World of the evil of it in their Ignorance, Unbelief, Idolatry, Pride, Coveteousness, Uncleanness, Prophaness, and evil designs and wayes, nor Believers of their straying, but rather speaketh peace where

God ſpeaks it not then he that for his profeſſion is called, *Salt hath loſt its ſaltneſs as is fully ſhewn*, Chapter 4. 23. As for that which ſome object, that there is no need in holding forth the Goſpel of Chriſt, to mention and preſs ſo many particular reproofs, for in holding forth the Teſtimony, they may with one breath, both convince men of their evils, and allure them in to believe in Chriſt, and love him and his : this is conſeſt, in the right declaration of the Goſpel by the Scripture, when the holy Spirit goeth out therein, he may do it in ſuch a Proclamation of the Goſpel, in times of ſome great oppoſition of the Goſpel, and ſo hath done ſometimes. *Act.* 13. 47, 48. and 17. 8. 13. 1 *Theſſ.* 1. 9. 10. *And ſo to a people fore prepared to receive.* Act. 10. 34. 44. and 16. 9. 14. *And ſometimes by Afflictions foregoing : before* Acts 16. 27. 31. 34. But this is not ordinary, nor for an ordinary miniſtration; and yet there is intimate reproofs in it, alſo beſides ſuch the Pride, and corrupt diſpoſition naturally in men, that they need much preſſing of Goſpel reproofs of which are here ſpoken, and a holy and right uſefulneſs of the Law alſo, as ſubſervient to the Goſpel, which reproofs are as need is, with Goſpel preaching to be preſt, as did our Saviours forerunner *John Baptiſt*, John 1. 29. with Matt. 3. 2. 7. 12. Luke 3. 4. 17. and our Saviour himſelf in his preaching *Matt.* 5. and 6. and 7. and many times beſides, as here, and in *Luke* 4. and his followers the Apoſtles in their preaching, Act. 2. 23. 34.

34. 38. and 3. 3. 15. 19. and 4. 10. 11. and 5. 30. 31, 32. and 7. 51. 52, 53, and 13. 9. 10, 11. 40. 41. and 14. 15. and 17. 22. 25. 30. and 20. 21. And in their wrightings in all their Epistles, having set forth the Gospel, do most abundantly and largely press particular reproofs with warnings and admonitions as every reader may see. And to object or reply in such manner, as to charge Christ and his servants with vanity, impressing so oft, and with so many words, that which needed not, but might have been let alone and done with one breath; and to justify, at least extenuate the sin of those teachers, that did not discover the peoples iniquity to turn away their captivity *Lam.* 2. 14. *and even give way to such a preaching the Gospel, as leaves open the way for that abuse*, Deut. 29. 19. Jude 4. *is evil*: But we knowing this whole discourse of our Saviour in this Chapter, and this affirmation here, and this very caution, to which he calls, *every one that hath an ear to hear, know that it is both needful and of great concernment*, and therefore let us heed and view our Saviours caution.

1. If the Salt have lost the saltness, wherewith you season it, wherewith will you season it, which intimates to us, that when men have refused to recieve wisdomes reproofs to be seasoned and savoured this way, and find themselves at a loss, yet they would be saved some other way: and seeking and so are quiring wherewith, *Mich.* 6. 6, 7, 8, 9. And though not willing to undergo shame and self denyal, and mortifi-

ſation of the fleſh, in receiving the reproofs of inſtruction, yet finding loſs and deadneſs, they will undergo and ſuffer and do, to ſatisfy their own deſires, any thing dictated by their own wiſdome or fancy, or propounded by ſuch as in their wiſdome and fancy are wiſe to counſel them: *whence alſo they are apt to be deluded.* Joh. 5. 43. and 14. 62. 1 *Theſſ.* 2. 10. 11. 12. (*though in this all their thoughts are vain.* 1 Cor. 3. 18. 19, 20. *Ier.* 2. 22. 23.) And hence ſprings all that fleſhly and carnal inflicting puniſhments on the fleſh, of touch not, taſt not, handle not, whipping themſelves, &c. and coſt for Images, worſhipping and offering to them Pilgrimages, &c. *Coll.* 2. 21. 22. 23. *Hoſ.* 5. 13. 2 *Chron.* 28. 33. *Yea ſome building Temples and numbring of Prayers,* Hoſ. 8. 14. and 9. 16, 17, and 10. 1. 2. *Iſa.* 1. 11, 15. ſome even looking for and ready to receive any deluding ſpirit. Ah fools! have you taſted the graciouſneſs of the Lord in receiving the reproofs of inſtructions, and found his quickning and ſeaſoning operations, and for other things, quenched that ſpiritual fervour and deſtroyed your ſelves, and now think to find help in waies of your own or others deviſing, your thoughts are all vain, *wherewith will you ſeaſon, &c. you can by nothing do it*, Gall. 3. 1. 3. *Ier.* 2. 12. 13. 17. 18. Hoſ. 13. 8. 9.

2. *Wherewith ſhall it be ſeaſoned,* Luke 14. 34. *wherewith ſhall it be ſalted,* Matt. 5. 13. There is nothing, you or others for you, can deviſe or think on, not any doctrine, or inſtruction or any

reproofs,

reproofs but the testimony of Christ, and the reproofs thereof, nor any spirit, but the spirit of Christ coming in that testimony and with the reproofs thereof, nor any other sacrifice, but that once offered by him, or spirit but that which in discovery of that sacrifice produceth your offering spiritual sacrifices by him, nor any works but of his operation in the teachings of his grace, nor any self afflictions or sufferings, but his ordered corrections, that will rightly press home his reproofs and instructions, not any other thing, not man, nor Angel, nor spirit, not any thing that can salt or season you, or season your heart to receive cleansing by his blood, and so saving yea or your heart and profession, so as you may be saved, and accepted and made edyifying to others, *wit hout Christ you can do nothing, but wither till you come to be burned.* John 15. 4. 5. 6. Heb. 10. 28. 29. 30. and 6. 6. *Yea if you beg any other thing of him, or his helpfulness in any other way then he hath appointed, he will not vouchsafe it,* 1 John 5. 14, and 3. 22. *Prov.* 21. 27. Yea though you retain the notion of truth, and the love thereof, and make profession thereof, and do not receive the love of the truth, in its declarations, reproofs and instructions to be saved by it, even by it, nothing else what ever you dream can save you, but you will be let to delusions to think to be saved by that, for which you shall be damned. 2 *Thess.* 2. 10, 11, 12. Oh hearken to this! *If the salt have lost its saltness there is nothing else to season it;* But and if this Salt hath lost its saltness

3. It is neither fit for the land nor for the dunghil, *but men cast it out*, Luke 18. 36. It is thenceforth good for nothing, but to be cast out and trodden under foot of men; note this as spoken by Christ to his Disciples, that were beleivers, and by himself called the salt of the earth, so that said is directly meant of them, and so of them as ment by salt; And so such beleivers of the Gospel, as in receiving the spiritual convincements in it (which are salt) have yielded to the efficacies in which the saltness seasoning their beleiving and profession, so as in professing truth rightly, they were salt also, as is foreshewn: If they lose their saltness (those efficacies mentioned chap. 4. 1. and 2.) in their beleiving and profession, they are then fit for nothing, they can savorily neither receive correction, it is so grievous to them, nor the teachings of Grace, they are not savoury to them, *Prov.* 15. 10. *Iob* 6. 6. *Prov.* 22. 7. nor are they profitable for ministration to others, *Matt.* 5. 13. God accepts not their ministration, *Psalm* 50. 16, 17. and men despise such Apostate withered ones, they are not fit to minister in the Church, nor to the world, but to be cast out altogether unprofitable, yea troden under foot of men, despised, as worse, now departed from them before they know the truth, and worse then them that never knew the truth, oh heavy condition when the salt hath lost its saltness.

4. Yet note our Saviour saith not, If the salt have yet effected and impressed his saltness, for that

that may be for a time in receiving, but weak in some; who yet retaining and attending to the word received, it will be further effected *John* 8. 30. 36. And in affording it to others, it may be refused, and so not take such place in others, while yet the afforder is accepted, *Isa.* 49. 4. 2 *Cor.* 2. 14, 15, 16. Nor saith he, if the salt be abated in its saltness, so as the efficacies be so weakned, withered and dryed in respect of their former liveliness; that in that respect they that were once dead as of and from *Adam*, having been enlivened once, are now again as dead, and so as trees twise dead, yet not pluckt up by the roots, the root of the matter is in them still, something waking in the heart though they be a sleep: these though in sad and heavy case, yet in hearkning to his voyce, receiving his correction, and turning at his reproof, are recoverable, and so shall be recovered, and so salted and seasoned again, *Luke* 15. 16. 17, 32. *Isa.* 16. 17, 18. and 55. 7. 8. *Ier.* 3. 22. *Jude* 22. 23. But that he saith is, if the salt have lost his saltness, lost his savour, if the doctrine of Christ Crucified, be of no effect in reprooving and seasoning them, if the reproofs of instruction have no force, if the efficacies thereof be wholly dryed up, so as it worketh not in them to any self denyal and abasement of themselves, and pressing and desires of Christ and his teachings, &c. so as they are carryed about of winds, Clouds without Rain, Trees without fruit, withered, twice dead and pluckt up by the roots &c. the salt hath lost its

salt-

ſaltneſs, the blackneſs of darkneſs is reſerved for them for ever, and they reſerved for everlaſting fire: *Jude* 12. 13. *they are in a fearful caſe*, Mat. 12. 43, 44, 45. 2 *Pet.* 2. 21, 22. *Heb.* 6, 6. and 10. 30.

And now by all foreſaid *Mar.* 9. It appears, That a man by neglecting to have ſalt with its ſaltneſs in himſelf is in danger to fall into this woful ſtate, which to warn us that we may avoid it, our Saviour both inſtructs us and ſets the danger before us from verſe 42. 42. and ſo move us to endure the pain of ſalting here, that we may avoid it hereafter (which elſe we cannot) he aſſures us that every one ſhall be ſalted with fire, and to move us to perſeverance in retaining this ſalt with its ſaltneſs, that we may feed on him, and acceptably ſerve him; he inſtructs us, *That every ſacrifice ſhall be ſalted with ſalt*, ver. 49. And to encourage us, he aſſures us ſalt is good, and yet to warn us ſo to receive it, that we may receive and retain its ſaltneſs: he tells us, if the ſalt hath loſt its ſaltneſs, it is good for nothing: And from and with all this, preſſeth on us this councel, admonition, charge and commandment ſeriouſly, ver. 50. *Have ſalt in your ſelves, and have peace one with another.*

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CHAP. VI.

Our Saviours Two-fold Exhortation.

1. *Have salt in your selves.*
2. *Have peace one with another.*

1. *Have salt in your selves.* Have, that is, receive it, so as it may have its impression in you, *Prov.* 1. 30 and 10. 17. and 4. 16. Salt that is the reproofs and efficacies of the testimony in your understanding, affections, and exercise, *Mat.* 13. 9. 12 and 25. 29. in your selves, not only to see it and speake of it to others, and press it on them, but in your selves, not only in your understanding and hearts, but thereby in your selves, your whole selves, for seasoning and usefullness of the whole man; for though in beleiving in Christ, we become the sons of God *Yet that is yet, but by faith,* Gill. 3. 26. and though the spirit of Christ do in beleif of the testimony quicken *Eph.* 2. 4, 5 *Coll.* 2. 12. yet that quickning and renewing is of the spirit of the mind, *Eph.* 4. 23. *Rom* 12. 2. And so that he framed is the likeness of Christ, a new and inward man in the spirit, *Eph.* 4. 24, *Coll.* 3. 10. 1 *Cor.* 2. 16. And that beleivers receive therein, is yet but the first fruits of the spirit *Rom.* 1. 23. *And though the spirit be made life for righteousnes sake,*

ſake, the body is yet dead becauſe of ſin, Ro. 8.10. And ſo while we are not wholly ſpiritual, but as natural, and naturally as of *Adam* and his ſons, ſo mortal, carnal, and ſold under ſin, and what ever may paſs and ſtir in, *yet no good thing dwelling in our fleſh, fleſh and members*, Rom. 7. 14. 24. Gall. 5. 17. and ſo for this fooliſh fleſh, there is need of ſalt with its ſalтneſs, that our members on earth may be mortified, *and given up as weapons of righteouſneſs, unto righteouſneſs*, Pro. 26. 3. Coll. 3. 5, 6. Rom. 6. 16. 19. Therefore in obedience to our Saviours command, *Let us have ſalt in our ſelves*; that is, let us have it in our mind, perſwation and uſefulneſs, as habituated and dwelling in us, as the truth and righteouſneſs of the ſpirit, reproving diſcoveries in the teſtimonies of Chriſt and the efficacies of it, as mentioned *Chapter* 4. at 1. 2, 3. have them habituated and dwelling in us: And ſo have in us, even all of them, namely

1. That low and baſe eſtimate of our ſelves as *Adams* ſons, of our Wiſdome as Folly, our ſtrength weakneſs, our beſt deeds as filthy rags, our ſins vile, our ſelves wretched and miſerable, which was diſcovered to us, and effected in us, in the appearance of the Grace of God in Chriſt Crucified for us, *Iſa.* 53. 6. 2 *Cor.* 5. 14. *Rom.* 7. 14. 24. 25.

2. That more vile eſtimate and judging our ſelves baſe and vile, in reſpect of our willing ſinning after we came to underſtanding, and had means uſed towards us, which was effected in us

in

in and by the appearance of the infinite mercy, love and compassion of God in Christ to manward, in calling us thereby when we were such foolish and disobedient ones, overcoming evil with goodness, *Tit.* 3. 3, 4, 5.

3. That farther low estimate of our selves, in respect of our short answering that grace, and great scantiness in likeness to him, and many unkind usages and ill requitals of his love, being in this respect with the former the chief of sinners, which the infinite riches and excellencies of his grace, dispensed, and continued to such unworthy and ill requiting ones, did in such appearance of it effect in us 1 *Tim.* 1. 15.

4. That contempt and low estimate of the fellowship, friendship, applause, honours, dignities, riches and pleasures of this world, and all the conceited righteousness and priviledges thereof, which was effected in us, in and by the excellency of the knowledge of Christ, as discovered in the whole of the testimony of him to us, *Phil.* 3. 3. 7, 8, 9.

5. That abhorring and hatred of Idolatry, Perjury, Blasphemy, Profaness, Murder, Adultery, lying, oppression, covetousness, drunkness, &c. which was effected in us in the appearance and dispensation and our receipt of the mercy of God, in forgiveness and righteousness and hope given us, *Psal.* 119. 110. 128.

6. That acknowledgement of our need, that poorness of spirit, with prizing of and hungring after Christ and his righteousness, which was by his

his grace effected in us, by and in our receiving of his grace and mercy in beleiving, *Isa.* 4.2. *Psal.* 119. 123, 124. And herewith that loathing of our selves and love of him and his word and wayes, *Psal.* 119. 98, &c.

7. That perswasion of the terror of the Lord, and the terribleness of the second death, with trembling at his word and judgements, that was effected in us in our beholding and belief of the truth of his testimony, when he drew us into beleive in him 2 *Cor.* 5. 10. 11. *Psal.* 119. 119, 120. Let us not content our selves to say we have had, but let us have all these habituated and dwelling in us in usefulness, as mentioned Chap. 4. *And so have salt in our selves*: And to move us hereto, the command of our deer and loving Saviour so earnestly prest, might be enough to prevail with us, it being that which is good and equal. And yet a word or two more may be added to warn us, as that

1. It is required in, and suitable to the teachings of the spirit in the testimony, who in discovery of the knowledge of Christ, the wisdome, love, mercy, riches of grace, righteousness and life in Christ, and the mind of God in him, to be desired, beheld and received, doth therein and thereby discover folly in us, and waies (as foreshewn) with such strength of his, as in accepting, we might in that season turn at his reproof in disowning and so denying our own wisdome, thoughts, desires, designs and waies; which if then we do not, the spirit will not be poured

forth

forth to us, to make known his mind in his words and teach us, so as this is suitable to his teachings, and the way to understand and receive the same, *Prov.* 1. 22, 23, 24. and 10. 17. and 12. 1. and 15. 31. 1 *Cor.* 3. 18.

2. The having this saltness in us, is verily needful and necessary for us, there being in us of that self wisdome, will, and sinful lusts, proceeding from the corrupt disposition in the flesh; which the spirit in the testimony discovers sinful, and to be denyed, which if not denyed, on his reproofs, we can neither receive his tendred knowledge, grace, teachings and life, nor walk after the spirit in his teachings, *but certainly erre and go astray*, Prov. 1. 29. 32, and 3. 7, 8. and 10. 17. *Tit.* 2. 11, 12. For,

1. The Pride and corrupt disposition in us, in the flesh, will rise up in its lusts even when we are hearing, reading or meditating of the spirits testimony, and his mind and sayings stirring with, conceits of our own ability to understand with readiness, to fancy an understanding, *Iob* 11. 12. And a thinking we know before, that known hath its saving work in us, *Gall.* 6. 3. 1 *Cor.* 8. 23. Yea a presuming to be salting and seasoning the sayings of the testimony, which is to salt and season us, which not receiving, we count hard, dangerous and absurd, and so would be seasoning them, to make them easie and safe to our conceptions. *Iohn* 33. 27. and 21. 22. *Prov.* 3. 2. 6. *Isa.* 40. 13. 14. with other vain thoughts and lusts many, which if at the reproofs of

of the testimony, we do not disown and deny, we certainly err; and cannot rightly receive his grace savingly to our selves, nor be accepted of God, *Psal.* 2. 3. nor find knowledge, *Pro.* 15. 12. 31. 32. and 14. 6. and 12. 11. 1 *Cor.* 3. 18. 19.

2. This Pride and corrupt disposition stirreth and moveth, when God in the meanes is by and according to the testimony tendred to us, forgiveness, mercy, peace, instruction, consolation and spiritual gifts. And when we approach to God in hearing, prayer, praise, or fellowship with brethren. And when we are declaring the word to others, &c. to conceit of our own furniture, and ability to receive and do: to aspiring after more then seen in the testimony; to desires of applause to ones self vain glory, self-advancement, and prehemencency above others, and many wandrings and fleshly lusts besides, *Rom.* 7. 21. 23. 1 *Cor.* 4. 6. *Gall.* 1. 11. and 5. 17. 4. and 4. 2. 3. which if not denyed at the reproofs of the spirit in that testimony. &c.

3. In that which pertains to ones self for conversation and managing affairs in this life, this corrupt disposition in the flesh, raiseth motions of Pride, self exaltation and satisfying, and so to inordinate affections, with envy and wrath, and malice at all that crosseth the design, with other unclean lusts; which if not disowned and denyed at the spirits reproofs in the testimony, we cannot receive the spirits teachings in the testimony, nor walk therein, *Gal.* 5. 17. 19. 20. 26. *Coll.* 3. 3. 12.

4. In

4. In our demeanour towards and dealing with others, it raiſes alſo theſe former luſts, and likewiſe vain glory, with motions to equivocation, ſubtilty, fraud and injurioufneſs for ſelf advantage, beſides diſdaining the poor, and envying the proſperity of others, &c. which if not diſowned and denyed at the reproofs of the ſpirit in the teſtimony, we cannot walk after the teachings of the teſtimony, and ſo neither uprightly with God, nor unblameably towards men *Tit.* 2. 11. 12. *Iam.* 3. 14. 15. 16.

5. In beholding the mercies and good things of this life and enjoying them, it moves to be attributed too much to our own wiſdome, ſtrength and induſtry, and to ſatiate our ſelves with them, and liſt up our ſelves by them, and ſo in fulneſs and forgetfulneſs of God, beſides the other luſts, which if not diſowned and denyed at the reproofs of the ſpirit in the teſtimony, we cannot walk after the ſpirit in uſe of ſuch mercies, *Deut.* 9. 5. 12. 17. and 32. 15. *Heb.* 1. 15. *Ier.* 9. 23. 24.

6. In beholding corrections and chaſtiſements and feeling them, and ſeeing ſore judgements on men, &c. it raiſeth motions to murmuring and impatience, and to uſe of unlawful means, or to confide in lawful means, and to overlook and count little the plauge on our own heart, and evil of our own wayes; And to be viewing the evils of other men, and judgeing them, and not ones ſelf as the cauſe of ſore judgements with many other ill thoughts beſide,

ſide, which if not diſowned and denyed at the ſpi its reproof in the teſtimony we cannot receive correction and draw nigh to him, to truſt in him and walk in the teachings of his teſtimony *Pſal.* 78. 18. and 106. 7. 13. 14. 15. 25. *Hoſ.* 5. 2. *Amos* 6 9. 2 *Cor.* 6. 28. 29. *Ier.* 2. 30. and 44. 10. 11. *Zach.* 3. 1. 2. But why do I run into particulars, which are endleſs for me, ſeeing alwaies in all our waies there is ever ſomething of the fleſh to be denyed, ſo as from the ſpirits reproofs in the teſtimony, we may ſo deny it as not to to walk after the fleſh, which if we do not ſo deny, *we cannot walk after the ſpirit* Rom. 8. 8. 1. 8. 13. 14. 7*it.* 2. 11. 12. *Epheſ.* 4 22. 23. 24. Therefore it is needful and neceſſary for us *alwaies to have ſalt in our ſelves*, and that in uſefulneſs alſo, that it may have its ſaltneſs in us, as ſaid in the beginning of this Chapter, and ſomewhat in ch p. 4. at 1. and 2. and ſo make it impreſs and have its ſaltneſs in us, it is a great favour from God when we are remiſs in receiving it, to afflict and correct us, to make it take impreſſion in us, as hath been foreſhewn.

3. This having ſalt in our ſelves, in which it will have its ſaltneſs in us, when by the ſpirits reproofs in the teſtimony we are in beleif of that diſcovered in Chriſt, humbled under them, and the corrections uſed to impreſs them, ſo as we imbrace them, and are bowed to turn at them, and framed by them, as ſhewn Chap. 4. it is very advantagious, beneficial and profitable to us: For,

1. God

1. God giveth grace to the humble, and teacheth the meek in judgement, and in his way, and will in due time exalt them, *Pro.* 3. 34. *Iam.* 4. 6. 7. *Pſal.* 25. 9. 1 *Pet.* 5. 6. *Matt.* 23. 12. *Luke* 14. 11. *and* 18. 14.

2. Chriſt will pour out of his ſpirit, and make known his words to ſuch as receive to turn at his reproofs, and they ſhall get underſtanding and abide among the wiſe, *Prov.* 23. and 15. 31. 32. 33.

3. Such as ſo receive the words of inſtruction with its reproofs, as thereat to deny the luſts of the fleſh ſo as they walk not after the fleſh, but yeild to walk after the ſpirit, they ſhall neither fulfil the luſts of the fleſh nor be under law, but under grace. *Gall.* 5. 16. 18. *Rom.* 8. 1. 2. Sin is not imputed to them though in their fleſh anoying them, and ſo they are ſo far blameleſs.

4. Such as ſo receive his reproofs, as by his ſtrength therein, they walk not after the fleſh, they receive from him of that life in Chriſt, that enliveneth and ſtrengtheneth them to walk after the ſpirit, and the way of the Lord is ſtrength to them, *And their path will be as the light that ſhineth more and more to the perfect day* Rom. 8. 13. 14. Prov. 10. 29. and 4. 18 *The Lord will look to and dwell with ſuch*, Iſa. 66. 2. 5. and 57. 15.

So that though theſe reproofs of inſtruction received, nor our receipt of them, be not our foundation, nor our builder on it, nor our food nor our cloathing, nor our life, nor our ſtrength,

not our ſpiritual ſervices of love; yet they are the ſeaſoners of us, to come to and receive all, and for performance of ſervices, and in that reſpect the way to life, *Prov.* 6. 23. as hath been ſhewn; Therefore let us look to this, *That we have ſalt in our ſelves*: And

2. *Have peace one with another*, This a neceſſary thing, *To follow peace with all men, and holineſs, without which no man ſhall ſee the Lord*, Heb. 12. 14. *If poſſibly as much as in us lyeth to live peaceably with all men.* Rom. 12. 18. though our ſpeaking thereof be ſo ill taken by them, that they are imaged and war againſt us, yet ſuffer that and be we for peace, *and follow after the things that make for peace*, Pſal. 126. 6. 7. *That ſo we may give no juſt occaſion of ſtrife or offence to any*, 1 Cor. 10. 32. 33. And eſpecially ſee that we that beleive in Chriſt, and profeſs his name, and ſo are breathren, *that we have peace among our ſelves*, 1 Theſſ. 5. 13. and live in peace, 1 *Cor.* 13. 11. *yea ſeek peace and enſue it*, 1 Per. 3. 11. *and follow after things that make for peace, and wherewith one may edifie another*, Rom. 14. 19. 2 Tim. 2. 22. *That ſo we may keep the unity of the ſpirit in the bond of peace* Eph. 4. 3. *And ſo be filled and cloathed with charity, that will cover the multitude of infirmities*, 1 Per. 4. 8. *That ſo we may be peacemakers*, Matt. 5. 9 And ſo be at peace one with another, which will not be, *unleſs we have ſalt in our ſelves*: For

1. If unbeleiving and evil men, that are haters of the power of Godlineſs, oppoſe, hate and perſe-

perſecute us, though the love of Chriſt to mankind, and ſo to us, when we were enemies to him, in laying down his life for us, might and with the heart beleived, would move us to love and pity them, and ſeek their good by ſtriving to o.e come their evil with goodneſs: yet if the reproofs of inſtruction proceeding from it be not ſo with heart received, as to make us low and vile in our own eyes, and abaſe us in remembrance of our own vileneſs, wretchedneſs and enmity againſt him, when he had this pity on us, and love toward us, and extended his mercy towards us, we ſhall not ſo beleive and embrace this pity, love and mercy of God in Chriſt, as to be moved and led thereby, to be like merciful to ſuch, *Matt.* 5. 43. 44. *Luke* 6. 32. 36. 1 *Pet.* 2. 21. 24. *Luke* 18. 32. 35.

2. If men to whom means is uſed, and to whom we have done no injury, but walked juſtly and mercifully towards them, by yet fooliſh and diſobedient and deceived, and live in pleaſures and ſinful luſts and hateful and hating, &c. and ſo injuring and oppreſſing us, though the grace pity and love of God to us-ward when we were ſuch, in his patience towards us, forbearance of us, and pity and love with and according to his mercy, calling and ſaving us, might and if heartily minded, would move us to like patience, forbearance, love, pity and extenſion of mercy and kindneſs to them; yet if the proofs of inſtruction be not ſo received, as we thereby be made vile in our own eyes, and kept in an

acknowledgeing remembrance that we were such, and so prizing Gods patience and forbearance of us, and his pity, love and mercy in calling and saving us when such, we shall not so beleive and mind this mercy of his, as to be framed to be like him in patience, forbearance and mercy towards such. *Tit.* 3. 2. 3 4.

3. If any appear notable sinners and transgressors, such as mentioned 1 *Tim.* 1. 9. 10. though the great love of God to mankind in gift of his son to save sinners, even the chief of sinners: and he having dyed for all, and being the propiriation for the sins of the whole world might move us, and if heartily beleived and minded, would move us with love and compassion to hold forth the Gospel so to them, as not to give them peace and hope going on in those sins, but to admonish them to repent and beleive the Gospel, assuring them therein Christ will forgive and save them and renew them: So Christ himself preached the Gospel to such *Mar.* 1. 15. yet if the reproofs or instruction be not so received in our hearts, with its discovery of the residue of our sinfulnes and unworthines so as we judge our selves as the chief of sinners, and retain in our heart the terror of the Lord against resisters and rebellious opposers, we shall not so rightly and heartily beleive as rightly with such bowels of compassion, fear, and confidence declare it to them, 2 *Cor.* 5. 11. 14. 21. 1 *Cor.* 15. 1. 4. So *Paul* preached the Gospel, *Act.* 17. 30. 31. *and* 14. 15, 16, 17. 1 *Tim.* 1. 9. 12, 15.

4 If

4. If we see a man living and conversing among us, commit some known sin that is grievous to us, and we be moved and think our selves bound to reprove him for it: Though the charity of God in his mercy extended in his reprooving us for our offences, and forgiving and healing us, and our present need of mercy and forgiveness might and if heartily minded, would lead us in love rightly to reproof; yet if we receive not the reproofs or instruction, so as thereby to be abased in sight and remembrance of our own offences, transgressions and present annoyances with fleshly lusts, so freely forgiven us for Christs sake, that dyed for mankind, and so for him as well as for us, we will and shall be found wanting in love and pity; and so not beginning with our selves to pull the beam out of our own eye, we cannot see clearly to pluck the moat out our brothers eye, *and so our reproofs will be unsavoury* Levit. 19. 17, 18. *Matt.* 7. 1, 2. 3. Rom. 2. 1, 2, 3, 4.

5. If a brother through weakness or temptation be overtaken with a fault, though the charity of God, and his free and abundant mercy, patience and forgiveness of us, if heartily believed, would in minding it, breed such charity in us as would cover the multitude of infirmities, and lead to patience, forbearance and forgiveness, as Christ hath done to us, yet if the reproofs of instruction be not so received, as that we be abased in respect of our own infirmities, offences, weaknesses, unworthiness and liable-

ness to temptations, we shall not so mind the charity of God, his mercy and goodness in restoring, *as to restore such a one with the spirit of meekness*, Coll. 3. 8, 12, 13. Gall. 6. 1, 2, 3.

6. If some brethren be yet weak in the faith, and discern not the whole of the testimony of Christ, though something of it, nor what the liberty given by Christ is, nor the difference between the liberty for righteousness, peace and joy in the Holy Ghost, to be steadfast in, and the liberty for meats, drinks, dayes, &c. to be taken or laid aside; as may serve for furtherance of the Gospel, and our special liberty, whence some differences of perswasions among those that beleeve Jesus to be the Christ, and love him, and desire and endeavour according to their light to serve him; though the knowledge and beleif of the redemption wrought by Christ, and his purchase and right of Lordship, and his free dispensing of, and giving the knowledge of his grace, and his ready acceptance of such as by it come to him; and that he will not break the bruised Reed, nor quench the smoaking flax, he being the upholder of all, &c. might and if beleevingly minded, would preserve in us a love and tender care of the weakest, and so preserve from judging or dispising them, or willing doing that which may stumble and offend them; yet if the reproofs of instruction, be not so received, as to abase us in our selves in sight of our ignorance of what we might have known, and of our

out short answering of what we do know and have received, and our unworthiness of that we have received, and that we have is freely given us, so as we have not acquired it, but received it of free gift, and are thereby the more obliged to bear the infirmities of the weak, in which our short coming makes us more grieved for our follies, if not thus, we shall not be able so to mind his grace, as by it to be lead in love and pity, so to love tender and care for the weak that we may not offend, but edefy them, *Rom.* 14. 1, 12, 15. 19, 22, 23. *and* 15. 1, 2, 3. 1 *Cor.* 4. 5. 8. 14.

7. If any brethren be poor and distressed, and stand in need of mercy and releif to be extended to them for releif, though the love and mercy of God to us ward beleived, and how the Lord Christ became poor to make us rich, and that all we have is his gift; and yet whatever we give for his sake, he accepts as given to himself: might and if beleivingly minded, would move us readily to extend mercy according to our ability: yet if their proofs of instructions, be not so received, as thereby we be made base and vile in our own eyes, as unworthy to be made his stewards of any thing, and for our abuse of that committed to our stewardship, he may justly deprive us of all, and how long it shall continue with us, and what evil may be on earth soon, and we deprived of power to do good, we know not; and refusing a present opportunity, when ability given (as we have too often done) de-

serves

ſerves to be denyed and deprived of it when we would, nor can that we retain help us without his bleſſing, and we ſhall have judgement mercileſs, that ſheweth no mercy. &c. if we be not thus ſalted and ſeaſoned we ſhall not ſo mind his mercy to us, as to be found merciful, as he is merciful, but if we ſhew any mercy, it will be either out of neceſſity or conſtraint, or ſparingly with ſcantneſs or with grudging and murmering, or as if we gave of our own abſolutely, and with deſire to be ſeen of men, and have praiſe of men, and boaſting and lifting up our ſelves, or upbraiding and defaming ſuch as need it, 2 *Cor.* 8. 9, 10, 11, 12, *and* 9. 5. 6 7. 1 *Pet.* 4. 10. *Matt.* 26. 35. 45. *Pro.* 3. 27. 28. *and* 27. 1. *Eccleſ.* 11. 1. 2. 1 *Iohn* 3. 17. *Iam.* 2. 13.

8. If the ſore judgements of God, be in the nation we live in, though the teſtimony of Gods diſpleaſure thereby, and the ſins that have provoked ſuch a loving, merciful, patient and long ſuffering God to ſmite, and the miſery of men, if according to his word minded, might move and cauſe our heart to tremble at his word and judgements, and fill us with mourning for the ſins that have provoked him and for the calamities and diſtreſſes of the people, and with pity and compaſſion toward the afflicted, and ſo to receive corrections, humbling our ſelves under his mighty hand, and drawing nigh to him in confeſſing and bewailing our ſins, and praying earneſtly for us, mercy in forgiveneſs and healing

fing, and so trusting in his mercy to turn from our evil wayes, and to walk in his way, and so give him no rest till he heal the nation; yet if the reproofs of instruction, be not so received, as thereby we see the corrupt disposition in our own natural heart, and our own having two much yeilded to it, and so see the plague of our own heart, our own sore; and how by neglect of so great salvation and unkind requitals of his love, and grievances of his spirit, and conforming in many things to the fashions of the world, since light and mercy given us, and so are the chief of sinners, and deserve even the soarest judgements; if not thus, we shall not be so affected in our own thoughts of Gods displeasure testified not in the sins of men that have provoked it, nor with the misery, as to be filled with godly sorrow, and child like and brotherly grief for the dishonour done to God, the breaches of his Law, our own and brethrens sins, and the sins of the nation, nor with compassion and pity towards men, and such dread of Gods Judgements, as to be lead rightly to receive correction and draw near to God, in confessing our sins and the sins of others, and seeking his face for our selves and the nation, and so to turn from our evil designs and wayes, and trust in his mercy according to his word, but rather be laying the greatest blame on others, as the greatest sinners, and cause of the judgements, And think it more needful for them to be afflicted, and fast and to pray for removeals (then

for

for our selves) and so they to turn from their evil wayes of which we not so guilty, 1 *Kings* 8. 37. 40. 2 *Cron.* 6. 28. 34. *and* 7. 14. *Iam.* 4. 7. 8. 9. 10. *Lam.* 3. 1. 2, 3. *Hab.* 3. 5. 16. 2 *Sam.* 24. 17. 1 *Cor.* 5. 1, 2. 2 *Cor.* 12. 21.

But I will proceed no farther in particulars, seeing there is that in us for which we need the reproofs of instruction, in all our wayes, and without receiving them to be framed by them, *we cannot have peace one with another*, so that our Saviours saying, and order in giving this commandement, is needful, admonitory, and instructive: and the one observed, fits to observe the other, which else will not be observed; therefore *let us have salt in our selves, and peace one with another*. And therefore have I been so large in this, and plain, to instruct and move us, *To have salt in our selves*, Though, &c.

CHAP. VII

A clearing this discourse from some supposed harshness.

I cannot be ignorant, that some conceive this harsh and not Gospel-like, for some have plainly vented so much, as to instance and answer,

1. Some think it is a putting beleivers under the Law, *which will gender to bondage*, Gall. 4. 21, 31.

Ans.

Anſw. There is great differences between being under the Law to the law, which gendreth to bondage and without law to God, which genders to filth and profaneſs, and being not without law to God, but under the Law to Chriſt, *which is profitable for us*, 1 Cor. 9. 21. and we being yet not wholly ſpiritual, but partly carnal, and though in ſpirit not made free from the power, dominion and charges of the law, and the ſpirit of life for righteouſneſs ſake, yet the body dead becauſe of ſin and to be kept in ſubjection, and no farther to be made free by us, then by the ſpirits operation made free in and for ſervices ſpiritually performed, *Rom.* 7. 14. 25. 1 *Cor.* 9. 27. And the law is holy juſt and good, and there is good uſefulneſs of it, if lawfully uſed 1 *Tim.* 1. 8. For it is good to diſcover our ſins againſt it, and ſhort coming of it, to ſlay us of all hopes in our ſelves of life, or in our own doings, and ſhew us our deſert of curſe and need of Chriſt, its end being for righteouſneſs to drive to Chriſt, *Gall.* 2. 19. *Rom.* 10. 2. 3. 4. ſo as we may acknowledge the law good & holy and juſt, and confeſs our carnality and ſin and deſert of curſe, it diſcovereth, and fly to Chriſt, that was once under the law, and dyed, and ſuffered the curſe for ſinners, and ſo redeemed us from the curſe of the Law, and ſo beleiving in the blood of Chriſt, beleive in him for pardon, righteouſneſs and life, in which the law of the ſpirit of life in Chriſt (not our reaſonings) will make us free from the law of ſin and death, and the

ſpi-

ſpirit alſo will afford us that righteouſneſs which the Law required and would not work in us, *Rom.* 7. 14. 25. *and* 8. 1. 2, 3, 4. *and* 3. 25. *Gall.* 3. 14. 2 *Cor* 5. 21. ſo as even theſe commands alſo are a good rule for the exerciſe of Charity, 1 *Tim.* 1. 5. 6, 8. *Rom.* 13. 8 9. 10. *Epheſ.* 6. 1. 2, 3. *Gall.* 5. 13. 14. And ſuch good uſe of the Law puts not beleivers under the Law, nor genders to bondage but is profitable for them; but o the reproofs of the law, which bowed under and not anſwering the end in flying to Chriſt, *which genders to bondage*, I ſpeak not of in this diſcourſe, but of the reproofs of inſtruction and turning thereat, which is the way to receive ſpirit and life, and ſo bleſſed freedome *Pro.* 1. 23, and 6. 23.

* 2. Some have thought this preſſing wiſdomes reproofs is not Goſpel like, becauſe the Goſpel is good news and glad tidings of peace and ſalvation, an opening the door to life and immortality. A preaching forgiveneſs, peace and life; and all to be received in beleiving, and ſo cauſe of joy to all people, as indeed it is, *Iſa.* 52. 7. *Rom.* 10. 15. 2 *Tim.* 1. 10. *Acts* 13. 38. 39. *Ioh.* 3. 14. 15. 16. 17. 18. 36. *Luke* 2. 10. and this agrees well with all ſaid in this diſcourſe: For,

Anſw. The aſſerting the reproofs of inſtruction to be received, is Goſpel language, not ungoſpel like, nor at all eclipſeth any thing ſaid of the goſpel in theſe like places, for glad tidings of ſalvation, pardon, peace, life, &c. implyes loſs, dan-

danger, misery, sins and desert of curse in those to whom such tidings come; and to be acknowledged and confessed by such as beleive and receive those tidings *Isa.* 53. 67. and 3. 13. 1 *Tim.* 1. 12. 13, 14, 15. *Tit.* 3. 3. 4. And indeed the affording and receiving such reproofs is very gospel-like every way: For,

2. Jesus Christ our Saviour, the object discovered to us in the Gospel, in his working redemption and salvation in himself for us, he was first abased, and suffered, and made sin and dyed for us, and then rose from the dead, ascended high eous, and offered himself a sacrifice for us, and received all fulness of spirit to send forth, and to in his ministration of gospel, he suffered and dyed; and so through sufferings entred his glory, leaving us an example; and as by his suffering and death he made peace for us, so by his resurrection it was compleated, that it might be communicable to us, for though he dyed to make peace, yet had he not risen, we could not have been justified by his blood; and suitable to this, it is that we be abased in our selves, that by him we may be exalted, as hath been shewn.

2. Jesus Christ exalted, and filled with the spirit, the great Prophet in making known his Fathers name, and the redemption wrought and salvation procured in and by himself for men, and so having been crucified for us, and discovering of himself the pardon, peace, righteousness and life in him, he is therein set forth, first for the raising again of many, and so both killing

and

and making alive, *Luke* 23. 4. *Deut.* 32. 39. 1 *Sam.* 2. 6. 7. 8. and he sits upon unfeigned beleivers, as refiners fire and a purifier: and so is in them by his word *A spring of living waters*, John 7. 38. and his spirit in the word, breaths on the flesh and withereth the flesh, and so quickens and enlivens the spirit, *Isa.* 40. 1. 8. *Rom.* 8. 10. suitable to which is that said in this Discourse.

3 In his gratious call to behold and credit him in the demonstrations of his goodness, it is to be saved by him, and that is from sin and evil, as well as to enjoy quickning and life by him, &c. *Isa.* 45. 22. And so from that salvation seen, first to turn at his reproofs, and then receive the pouring out his spirit, and making known his words, and so to repent, and beleive the gospel, *Prov.* 1. 23. *Mar.* 4. 15. And when so beleiving, yet still to be denying themselves and receiving the reproofs of instruction, *that they may be denying ungodliness and worldly lusts, and so receive more abundance of life to live and walk in the spirit* Pro. 6. 23. and 9. 8. 9. and 15. 5. 31. and 17. 10. and 29. 75. and 25. 12. Tit. 2. 11, 12. Gal. 5. 25. 26. so that receiving the reproofs of instruction, is both gospel teaching, and gospel like, and the way rightly to receive the Gospel.

* 3. Some are ready to think this is a hinderance to the beleiving, rejoycing in Christ, and so to his chearful walking in faith and love, and his drinking in spiritual consolations, and so makes

makes his life sad, dumpish and unbeseeming; But the Gospel it self doth answer this, For

Answ. This hath before been proved false, Chap. 3. and 4. and it is directly contrary to the plain testimony of this spirit, that saith, *the reproofs of instruction, are the way to life*, Prov. 6. 23. for right knowledge of Christ and spiritual things, *The rod and reproof give wisdome*, Prov. 29. 15. *and the ear that heareth the reproof of life, and abideth among the wise and getteth understanding*, Pro. 15. 31. 32. *And the humble shall see his graciousness and be glad*, Psal. 69 32. *The poor in spirit, the mourners, the meek, blessed &c.* Matt. 5. 3. 4, 5. *For God giveth grace to the humble, and in due season exalteth them, that humble themselves under his mighty hand*, Iam. 4 6. 1 Pet. 5. 5. 6. *And makes darkness light before them*. Isa. 42. 16. *And so the eyes of the blind to see out of obscurity and darkness*, Isa. 29. 18. *Yea so satisfieth the afflicted soul, that their light shall rise in obscurity, and their darkness be as the noon day*, Isa. 58. 10. yea to purge their belief and confidence from mixtures, he brings them to receive the sentence of death in themselves, that they may trust only in him that raiseth the dead, *and so fits them with consolations suitable to their afflictions*, 2 Cor. 1. 4 9 10. *So as in patience possessing their souls they rejoyce in afflictions, temptations and tribulations*. Rom. 5. 2. 3. 4. Jams 1. 2, 3, 4. True it is their heart knoweth its own bitterness such as are strangers thereto, intermeddle not with their joy. *Prov.*

14. 10. and to such they may well appear as unknown, while yet well known, as dying, while behold they live, as chastned and not killed, as sorrowful, while yet alwayes rejoycing, as poor, while yet making many rich, *as having nothing, while possessing all things*, 2 Cor. 6. 9. 10. Nor did *Pauls* perswasion of the *Terror* of the Lord in minding the first branch of the testimony hinder his rejoycing and hope in Christ, but fait of season him for right considering and hoping 2. *Cor.* 5. 11. Nor did the darkness *Micha* sitting in respect of Gods ordering providence and dispensation according to the second branch of the testimony, hinder his rejoycing hope, but season him for right confiding and waiting, *Mich.* 7. 7. 10. nor in looking to the third branch of the testimony, did *Habakkuks belly trembling, lips quivering, rottenness entring into his bones, and trembling in himself at the voyce of Gods judgements, hinder his rejoycing in the Lord, and joying in the God of his salvation* Hab. 3. 16. 18. *Yea so they gloryed in not appearance only, but in heart, in deed, and truth* 2 Cor. 5. 11. 12. Yea when by reproofs and afflictions, thus broken off from all rejoycing in seen and momentary things, to look more purely to the unseen spiritual and eternal things, then will the receiving the reproofs and corrections of wisdome and present afflictions, work for us a far more exceeding waite of glory, *and therein the receiving of the inward man in the decaying of the outward man* 2 Cor. 4. 16. 17. 18. So that this conceit that the pressing the

fasting

salting reproofs and corrections of wisdome, hinders the beleivers rejoycing in Christ (that doth but reason it) is altogether false, and contrary to the sayings in the testimony, and to the profession of unfeigned beleivers, *Psal.* 23.4.

* 4. But some are ready to say, I have not spoke and writ in this language heretofore, but more gospel-like, from which I seem to be declined, in so large pressing reproofs and corrections to be received from it.

Answ. That is not right, to say I have not spoke and writ the same language, for I have both spoken and writ the same things, set forth in these reproofs and the efficacies thereof received, as all that read my first treatise, put forth especially the 24. Chapter, called by the Printer, *The Universality of Gods free grace to mankind*: and that other, *Of the discovery of the pretious blood of Christ*, specially the 11 Chap. and other books and manuscripts, which such as had read may see and know the falseness of this charge, only I have not been so large in pressing the receiving of such reproofs and corrections, with the danger of not receiving, which as it is no prejudice to that sayd here, so I may give some reason why I thus do it now, and did not so fully do it then.

1. Because I had not salt enough with its saltness in my self, to do it rightly, so as it might be suitable to the words given by inspiration of the Almighty for doctrine reproof, correction and instruction in righteousness; First doctrine, next

with that reproof, and then with both correction, and ſo inſtruction in righteouſneſs: And had I yet more ſalt in my ſelf, with its ſaltneſs, I ſhould do it more profitably in this order, 2 *Tim.* 3. 16. which yet in my weakneſs I have aſſayed.

2. Becauſe I conceived ſome not able to beare home preſſing and plain reproofs and corrections to be received, with the terror of the Lord againſt refuſers, (*correction being grievous to him that is out of the way.* Prov. 15. 19.) and ſo I was willing rather to forbear then to break in peices, *but waite to ſee if God by grace would at any time humble and ſo fit them to receive reproof,* 2 Tim. 2. 34. 25. 26.

3. Becauſe many inclining towards, attending and loving the goſpel and doctrine thereof, who are yet weak and tender, and ready to be affrighted with a hard word, and ſuch I am commanded to pity and have compaſſion on, and deal with them with tenderneſs and the ſpirit of meekneſs, and ſo to ſpeak as they may be able to bear it, as our Saviour did, *Iude* 22. *Gall.* 6. 1. *Iohn* 16. 12. And now the goſpel hath been by many plainly diſplayed, but yet notwithſtanding

4. Some there are ſtiff and wilful in ſome evil way or ſelf deſign, or ſome open ſins, or magnifying ſome deluſions who are to be rebuked openly, and ſharply, and to be ſtriven with, to ſave them with terror and fear, *to pluck them as brands out of the fire*, 1 Tim. 5. 20. Tit. 1. 13. *Iude* 23. And if we look at the Metaphor ſalt,

we

we know it is not to be applyed alike to all meats to be eaten, neither for quantity, nor alike measure of rubbing and a pressing it on, nor alike measure in all meats it is eaten with, but as need is, some more some less, and the same may I say for the discovering reproofs of the testimony with its effects and corrections to make them take place, so that where more corruption and filth appears, to be purged out, there is need of more large and through pressing these reproofs and corrections to be received: And so if I see now more in my self, and others needing it, it is gospel-like for me to assay it.

Wherefore take it rightly and stumble not at it; if I discern the appearance of more corruption in my self, and other beleivers and professors of the gospel then formerly, though I have been plain in this way: we have the doctrine of the gospel made known to us, and the reproofs of instruction therewith extended to us, he oft knocking at our hearts, and yet we while these reproofs have been gently prest on us, have not so received them as to turn at his reproofs; no nor yet when in love he hath corrected us, we have not received correction; no though to hide pride from us and break us of our enterprizes and designs; he hath been afflicting with divers sorts of lesser judgements, forerunners of his sour sore sore judgements to bow our hearts, and called us to humble our selves and seek his face, before the decree come forth, that we might be hid in the day of his anger, yet we have not

so received his reproofs and corrections, as to turn thereat, and draw nigh to him and put our trust in him, yea when in some distresses we have cryed to him he hath given us peace, and we said we would no more transgress, yet we have turned again to folly: And though he hath smitten others with the pestilence further off to warn us, yet we took not warning, but have gone on still in our own wayes, till he (though with slow beginnings at the first) hath brought the pestilence among us. And if yet those very sins for which he hath both threatned and executed the pestilence (and his other three sore judgements *Ezech.* 14. 21.) be found gone on in by us, need we not to be much salted and humbled under his reproofs and corrections? let us try and see

* 1. When Heathens and unbeleivers oppose the power of godliness in beleivers, and persecute them therefore, and will imbondage and not suffer them to walk forth, therein to serve the Lord (like as the Egyptians did to Israel) the pestilence is threatned for this and will be executed if timely they repent not: But when God thus pleads the cause of his people with such he will distinguish between them and their persecutors *and his people shall not be smitten with their persecutors* Exod. 9. 15. and 11. 4. 7. But if professed Christians, beleiving and professing the same Jesus to be the Christ, shall for the power of godliness oppose and persecute one another, and imbondage from going forth therein to serve the

the Lord Christ, because of some different perswasions in the outward form, and persecute their brethren that will not magnifie, and be tyed up to that form and outward order they prescribe this is more hainous and provoking then the former: And then no marvel though he smite with the pestilence of all sorts of us, for such things are so biting one another, this being worse then those evils mentioned, *Rom.* 14. *and* 1 *Cor.* 11. 28. 32. *Gal.* 5 11. 1 *Cor.* 6. 6. 8. *Isa.* 6. 6. 5. and all proceeding from way giving to pride, *Prov.* 13. 10. *And not discerning the Lords body*, 1 Cor. 11. 18. 19. 29. 30. &c.

2. When beleivers are put up for their teachers, and their teachers not content with their office of ministration, and therein to serve the Lord Christ, to preach and magnifie him as the Lord, and to be themselves the beleivers servants for his sake, and as brethren with them, but will be as Lords over Gods heritage, usurping dominion over the faith of beleivers, 2 *Cor.* 1. 24. and 4. 5. 1 *Tim.* 3. 5. 1 *Pet.* 5. 3. *Jude* 6. and so aspire to be in the place of the mediatour, the great Prophet, and high Priest of the house of God, typed out of old by *Moses* and *Aaron*, Deut. 18. 15. 19. Act. 3. 22. 23. Hebr. 7. and 5. 1. 10. and 3. 1. the sin typed out in the aspiring of *Chorah* the Levite Jud. 11. yea some teachers palliating this sin and teaching falsely, that such priests may bear rule by their means, and the people loving to have it so, which calls for dreadful plagues *Ier.* 5. 30. 31. And this not in one or

two sorts of beleivers, but in any sort of them and their teachers, for we find the pestilence sent and destroyed many thousands of those that were our types for this sin, how much more when the truth it self is come, and we so transgress against it *Numb.* 16. 9. 10. 11. 41. 49. And these writ for our examples; that we may fear sorer destruction if as they against the tipes, we so sin against the truth so clearly displayed, 1 *Cor.* 10. 6. 11. *Heb.* 23. and 12. 25.

* 3. When men refuse to be under that yoke of worldly power, Governors and Government, for the outward man which God hath put them under, and they by the covenant of God have submitted to, though he were a heathen Governor, the powers that are in being in chief authority, being of God, and his ordinance that we should submit, and not reject nor resist such casting off and not submitting to bear this yoke, is a hainous sin against which God hath threatned, and on such executed the pestilence; how much more when governors are professt Christians, *To despise dominion, speak evil of dignities,* &c. *Ezek.* 17. 7. 13. 14. 15. 21. with *Ierm.* 21. 6. 8. 9. and 32. 2. *Rom.* 13. 1. 2. 2 *Pet.* 2. 10. 11. 12. *Iude* 8. 9.

* 4. When professt christians and beleivers joyn with worshippers of Idols, and fall with them to commit spiritual and corporal whoredome, and so to Idolatry, uncleanness &c, when such things committed by them, for such sins God hath smitten four and twenty thousand,

yea

yea three and twenty thousand of them in one day with the pestilence, Numb. 25. 3. 6. 9. *And this set forth for our example*, 1 Cor. 10.

* 5. When on the pinching smart and fear of some great distress, Princes and people have made a promise and covenant according to Gods command, to grant Peace, Liberty and Freedome to the poor and imbondaged neighbours, subjects and servants, and begun to do it and when some freedome from the affliction and fear, and some rest is obtained, then they return again to oppress, and imbondage these poor subjects, servants and neighbours; for such transgression, the Lord hath threatned and executed the pestilence, *Ier.* 37. 3. 11. with 34. 8. 11. 15. 16. 17. *Neither will Prayer with fasting prevail till this be repented*, Isa. 58. 3. 6.

* 6. When Rulers and people grow proud of, and glory and boast of, or confide in multitude of Warriers, Ammunition, &c. 2 *Sam.* 24. 2. 15. 1 *Cron.* 21. 3. 12, 14.

Now it appearing by Gods own word expressly, that every or any of these sins committed, deserveth and may be punished with the pestilence; how much more when most or all of them are not only found in a nation, but so generally, that they may be called national sins, yea and also when amongst profest beleivers, hardly any to be found that are not guilty of one or two of these sins if not more, yea, when hereby also, even all those sins mentioned in the whole 22. chapter of *Ezekiel* is found in a nation, is not the pesti-

lence

lence rightly and justly executed on us, yea to convince us that no sort may be lifted up to justify themselves on some of all sorts of us, which to such as are opposers of the power of Godliness, may prove an occasion of hardning themselves, because they see some of those they oppose, smitten as well as some of themselves, which is the fruit of not receiving reproof and cause of being judicially hardned, which threatens still sorer judgements: And which is yet worst of all, though all this appear, and the pestilence still slaying, yet by all this our uncircumcised hearts are not so humbled, as by his reproofs so to receive correction as to lay aside our Pride, and be broke of our designs and wayes, and so drawn nigh to God, in seeking his face, and trusting in his mercy, which threatens not only pestilence but greater judgements, and desolation, *Levit.* 26. 25. 32.

So that I hope this considered, that not only this plain discourse, but even by such as have in themselves more salt saltness then I. It will be accounted necessary to press the reproofs of instruction to be received with its efficacies, so salt and its saltness to be in us, yea for our after warning, even when we are healed of this Plague.

CHAP.

CHAP. VIII.

Conclusion.

TO conclude, I desire my self and others seriously to consider our Saviours so serious admonition, and warning of danger so vehemently and often prest with councel given here, *verse* 42. to 48. and his affirmations, *vers.* 49 50. *Every one shall be salted with fire, and every sacrifice shall be salted with salt, salt is good, but if the salt have lost its saltness, wherewith will you season it; have salt in your selves, and have peace one with another.*

And for some help in this consideration, consider what is said in this whole discourse about it, which though but plain and weak, yet may be some help if seriously perused; wherefore to close up altogether, I pray and beseech you with me, let us every one seriously attend to mind, and so receive,

1. The doctrine of Christ in what he became, suffered, and hath done for us, and what he thereby is become, and doth in Heaven for us, and from heaven to us, and what he will do at his coming again; mind this and beleive for truth every saying thereof, for this is the voyce of Christ whence all the Oracles: And it is the first thing

thing propounded, and so in order as truth first to be beheld and received, in all our learning of him, as hath been hinted through the discourse.

2. In beholding and belief of this, heed and beleive the discovering reproofs of it, of the filth in us, and the need we stand in of the salvation it discovers, and so of the hainousness of the sin of neglect, of disesteem and ill requital of so great salvation, and the equity justness and terribleness of the second death, for contemners of so great salvation, and so receive these reproofs, that our hearts may be perswaded, and alwaies retain those perswasions as true. Of the odiousnesness of sin, and its abominableness to God. Of the wretchedness, mysery and vileness of man, as of himself and from *Adam*. Of the helplessness in our selves to come in to receive this salvation. Of the heinousness of the sin of neglect, and ill requital of so great salvation. Of the equity and justness of the terribleness of the lake of fire, for such as rebel against so great grace, as is shewn *Chap.* 4.

3. In receiving these reproofs, effecting such perswasions, let them abide and have their efficacy in us, retaining the same in our selves, so as we be thereby framed and continually kept in that frame. Of loathing our selves as of our selves and from *Adam*. Of sensibleness of our need of the salvation in Christ. Of a base estimate of our selves, of our own wisdome, strength, righteousness, deeds and designs, and of abhorrency of them. Of an awful fear and jealousie of our selves,

ſelves, leaſt we ſhould mix any thing with the grace and promiſe of Chriſt, in our beleiving and confidence for life, as foreſhewn, 4 and 5. and 3. And,

4. In all and awful fear and dread of the great name of the Lord, ſo as our hearts may tremble at his word and judgements, and at the truth, righteouſneſs, equity, and ſeverity of the terror againſt rebellious contemners of his ſaving word, as ſhewn chap. 4. that ſo having the true teſtimony in theſe reproofs with their efficacies in us, we may be ſeaſoned therewith, as ſhewn at large, Chap. 4. 11.

5. Let us receive all his fatherly corrections as in love to us, to fit us for receiving, and right uſefulneſs of his reproofs with their efficacies, that we may gain by them, and take ſufferings for his name as a favour, as foreſhewn chap. 3. *And ſo let us have ſalt in our ſelves* as ſhewn at large, chap. 6.

And if we thus heed and receive the reproof of wiſdome, ſo as we be thus humbled and kept low in our ſelves, having ſalt in our ſelves, light will ſhine forth to us from the teſtimonies, and he will be a light to us when we ſit in darkneſs: And ſo humbling our ſelves under his mighty hand, he will exalt us in due time, wherefore let every of us know, and confeſs his own ſore, and ſo humble our ſelves, and looking up to his mercy, and ſo receive correction and draw nigh to God and truſt in him, and ſo let us pray for his people, for our governors, for our ſelves and the

nation,

nation, yea be afflicted, and mourn and weep for our sins, and provoking him to lay misery on us: and so draw nigh to God, and he will draw nigh to us and hear and heal us: but I will proceed no farther in this, comfort is to be extended to the afflicted, which I assayed in the antidote, but in this discourse to move to such a frame and path, as in which we may in beleiving receive all the promises, and our gracious God will comfort us: And so I desire we may alwaies have salt in our selves, with its saltness, seasoning us to receive his consolations, and to walk in his teachings, and edify one another. And the God of mercy, and father of all consolations fill us, with consolations, and afford us helpfulness according to all our needs, *Amen*.

Wittlesey June
8. 1670.

Your weak unworthy brother
Tho. Moore.

FINIS.

A Conſideration of *Revel.* 22. 14.

TO THE

READER.

I pray in Reading mind the Scripture, and take all here written as no withdrawing from living by faith, but as a Directory to exerciſe Faith, it being a contracted ſome, that ſpoken to a plain Auditory, not ſo much to fill the notion, as to ſtir up to motion not to pleaſe ſpeculation, but to ſtir up to ſpiritual Action; ſo as I may ſay what you read, to do, in believing the teſtimony you will find motions in the teſtimony unto, and I pray yeild up to

do

do them, Remember the sons of God, called by the spirit of God, And surely you will find that in this way he leadeth, in whose leadings the Lord help us alwayes to walk, as prayeth

Your Unworthy

Brother,

THO. MOORE.

Revel.

Revel. 22. 14. *Bleſſed are they that do his commandments that they may have right to the Tree of Life, and may enter through the Gates into the City.*

CHAPTER I.

THE Apoſtle had in the former Chapter declared what in viſion he ſaw concerning the Holy City, in verſe 2. 3. 4. 5. and how the City was ſhewn him, *verſe* 10. to 23. having on every of the four ſquares three gates, *ver.* 13. and that the ſaved nations ſhould walk in the light of it, *and the Kings of the earth ſhould bring their glory and honour to it*, ver. 24. *but no unclean thing ſhall enter into it*, ver. 27. and that the nations far remote might be cleanſed and healed, and ſo come in to it; he tels us in this Chapter of a River of water of Life, and of a tree baring fruit, whoſe leaves were for the healing of the nations, &c. and affirming the truth of theſe things, and both certainly and ſpeedily to be done, in and at his coming, the Apoſtle is commanded to publiſh and declare the ſame, though ſome take offence thereat, and ſo being filthy, become more filthy; yet that ſuch as willingly hear and ſo are holy, may become more holy; and ſo this

declaration is for our present usefulness: For as the glory and manner of entring the Gates in that time which is yet to come, it is though told yet not manifested, 1 *Cor.* 13. 9. 12. 1 *John* 3. 2. 50. I will not presume to speak of the glory of those Gates, and the manner of entring in thereat, but as this 14. *ver.* is not a part of the vision, but in it a direction and encouragement to us for such demeanour now in the way appointed, as that then we may have our part in that City, (like that said *Chap.* 20. 6.) so it is recorded as all other Scriptures were for our learning, that we through patience and comfort of the Scriptures might have hope. *Rom.* 15. 4. I shall therefore consider this verse in such sence as is for our present usefulness, that we may enjoy that future hope, And so I shall consider these five observable in it. *viz.*

* 1. What true blessedness indeed is, in having, whereof the haver is truly blessed.

* 2. The discovery of the beginning and way of receipt of this true blessedness, in keeping his Commandements.

* 3 The affirmation of those that walk in this way to be even now blessed.

* 4. The end required and to be aimed at in doing his Commandements. *Even that we may have right to the Tree of Life, and may enter through the gates into the City*, which also is the issue.

* 5. That all that do enter the City, are such as

as have right to the tree of life, and must enter through the gates.

CHAP. II.

* 1. *Observable*

WHat true blessedness indeed is in having, whereof the haver is truly and indeed blessed, that is in true happiness and welfare; and this blessedness in respect of *Adam* and all that naturally come of him, may be expressed and set forth in three branches, in which and in all and each of them is true blessedness indeed, *viz.*

1. In not having sin imputed to them, but being accepted and accounted righteous in and for the righteousness of another, even Christ.

2. In having sin purged out of them, and so wholly taken from them, and being made conform to Christ in righteousness and healing.

3. In being interessed in, and possessed of all that happiness and durable riches, which Christ hath procured for them, and hath to bestow on them, and promised to confer on them, and so blessedness is,

1. In not having sin imputed to them, not accounted theirs, but accepted for and counted righteous in the righteousness of another, that hath satisfied for their sins, payd their debt, and

overcome death, and compleated righteousneſs for them in himſelf, even Chriſt, and this counted theirs, and that this is true bleſſedneſs, is expreſly affirmed from *Pſal.* 32. 2. in the Apoſtles opening the miſtery, affirming included in it, imputation of righteouſneſs, *Rom.* 4. 6. 7. 8. yea in the height and compleating of bleſſedneſs, this alſo is affirmed to be in it, *Pſal.* 85. 2. *Iſa.* 33. 24. *Ier.* 31. 34. yea ſurely this is the firſt and prime beginning of true bleſſedneſs, without which there is no true bleſſedneſs; for the time will come, when all men ſhall be freed from the being of ſin in them, that they ſhall commit ſin no more, and yet the ſins freedome by them not forgiven, the guilt of ſin remains on them, and they ſhall ſuffer for it everlaſtingly, *Iſa.* 33. 1. and 45. 23. 24. *Phil.* 2. 10. 15. ſo that in forgiveneſs of ſins, is true bleſſedneſs.

2. In having with this forgiveneſs of ſins, ſin by the grace of Chriſt purging and purged out of them, and ſo they made conform to Chriſt in righteouſneſs and holineſs, to have ſin purged out of them by his power, judgements, and death, will be to all men in the reſurrection of the unjuſt, who as they ſhall be raiſed in a kind of immortality, ſo as they can never ſo dy again, as to cauſe to be, or to be ſenſible, ſo they ſhall be deſtitute of ſuch inclinations, motions, and actions of ſin, as ſore in them; but being unforgiven, ſuffer everlaſtingly, and deſtitute of likeneſs to Chriſt in righteouſneſs and holineſs: but before that day, in the day of grace, to be by his

his grace, to be purged from the lordly and commanding power, and so by degrees from the being of sin in us, and so to be conformed to Christ in righteousness, in disposition, and doing righteousness, is true blessedness, *Rom.* 66. 14. 1 *Joh.* 2. 29. and 3. 9. 10. so as they are pronounced blessed, that are undefiled (perfect sincere) in the ways, who walk in the Law of the Lord, that keep his testimonyes and seek him with the whole heart, that do iniquity, but walk in his Lawes, *Psal.* 119. 1. 2. 3. and 106, 3. and 15. and 24. 4. *Isa.* 33. 16. 18. and 56. 1. 2. and with this righteousness in both branches said, still blessed.

3. In being interressed in, and possessed of that happiness in those good things, and durable riches and priviledges, which Christ hath procured for them, and hath to bestow on them, and promised to confert on them, *in receiving and enjoyment whereof is true blessedness,* 2 *Pet.* 1. 1. 4. *Ephes.* 1. 3. *Luke.* 14. 15. *Psal.* 89. 15. and 37. 22. *Revel.* 20. 6. and 19. 9. And surely in this, and so in each of these, and so in them all, is true blessedness indeed; and so to have our sins forgiven, and not imputed to us, but to be accounted righteous in the righteousness of Christ, *To have him for righteousness, and be made the righteousness of God in him,* 1 *Cor.* 1, 30. 2 *Cor.* 5. 21. and to be made conforme to him in righteousness; and to be interressed in, and possessed of, so as to enjoy his priviledges and durable riches, is true blessedness indeed, only in this description

of blessednes, this is to be noted, that the whole and full of this blessednes, is not conferred on and received by any of us at once, but by degrees to be increasing here, and compleated in the resurrection of the just, *Psal.* 84. 10. 2 *Pet.* 3. 18 *Phil.* 2. 6. 10. and 3. 10. 14.

CHAP. III.

2 *Observable.*

THe discovery of the beginning and way of receipt of this true blessednes, (I say not of the deserving and procuring cause of blessedness: Christ himself and he only is that, but of the beginning and way of receipt, and that) is the doing his Commandements, it is expresly sayd. *Blessed are they that do his Commandements.* If the words were here expressed as to be limitted and appropriated to those that were formerly beleivers, *who in beleiving are blessed*, Rom. 4. 5. and so might be the same sence, with they that are blessed do his Commandments, and then the Commandments are as expresly comprehended in commands: that is, to beleive on the name of the Son of God, *and to love one another as he hath commanded us*, Joh. 14. 1. 1 *John* 3. 23. *Joh.* 13. 34. But the words are here expreſt more largely and generally even as large as whosoever,

as

as *verſ.* 17. they that do his Commandments, and ſo though formerly unbeleivers, and did not, yet it on hearing they beleive and do, and ſo beleivers that have begun ſtill do, *they ſhall receive and enjoy bleſſedneſs, and ſo be bleſſed*, Jam. 1. 25. and ſo taken, we may conſider the Commandements in more particulars, which alſo may be comprehended in theſe ſeven branches, That is to ſay,

1. That we beleive the teſtimony of him, and the ſayings therein, in their own plain import, true and good and of great concernment to us.

2. That we turn at his reproof in confeſſing our ſins, and turning from that he reproves in us our own wayes.

3. That from his pouring forth his ſpirit, making known his word to us, we beleive on his name for all he promiſeth.

4. That for his goodneſs in that he hath ſuffered and done, and doth, and his inſtruction, and example given, we confeſs his name, denying our ſelves, and take up our croſs to follow him.

5. That in beleif of his love to us, and for his love ſake, We love one another, as he hath loved us.

6. That we intend and ſeek the glorifying him in all theſe forementioned, and not applauſe or ſatisfying to our ſelves in any ſelf deſigns, nor humoring men, but this glory and the good of men ſeek in all we do.

7. That in all, we in patience poſſeſs our ſouls, waiting for the coming of our Lord Jeſus Chriſt.

1. That we beleive his teſtimony and the ſayings therein, in their own plain import, true & good, and concerning us, as, that by one man ſin entred into the world, and death by ſin, and ſo death paſſed upon all, for that all have ſinned. And as by the offence of one, unto all men to condemnation, even ſo by the righteouſneſs of one unto all men to juſtification of life, *Rom.* 5. 12. 18. *So that Ieſus Chriſt by the grace of God, hath taſted death for every man* Heb. 2. 9. 2 *Cor.* 5. 14, 15. dyed for our ſins, and roſe for our juſtification, *Rom.* 4. 25. 1 *Cor.* 15. 34. And ſo gave himſelf a ranſome for all, 1 *Tim.* 2. 6. and is the Saviour of the world, the propitiation for the ſins of the whole world, 1 *Iohn* 4. 14. and 2. 2. And yet that ſuch as know not God and obey not the Goſpel of Chriſt, ſhall periſh, &c. 2 *Theſ.* 1. 7, 8, 9. and ſuch as do the works of the fleſh, Adultery, Fornication, Uncleaneſs, Wantonneſs, Idolatry, Hereſy, Blaſphemy, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Envyings, Murders, Drunkenneſs, Revelling, &c. That they which do ſuch things ſhall not inherit the Kingdome of God, *Gall.* 5. 19. 20. 21. *Ephe.* 5. 4. 5. 6. 1 *Cor.* 6. 9. 19. And that Chriſt is exalted with, and on Gods right hand, a Prince and Saviour to give repentance and remiſſion of ſins, *Acts* 5. 31. The true light that lighteneth every man that cometh

eth into the world, The Lamb of God that taketh away the ſin of the world, the Saviour of all men, of ſinners, *Iohn* 1. 9. 29. 1 *Tim.* 4. 10. *and* 1. 9. 15. being filled with ſpirit to ſend forth to the rebellions that God might dwell among them, *Pſal.* 68. 18. and in ſending forth his ſpirit in the teſtimony, he convinceth men of ſin of righteouſneſs, and of judgement, *Iohn.* 16. 7. 8. 9. 10. And ſuch as turn at his reproof he will pour forth his ſpirit and make known his words to them, and ſuch as wilfully refuſe, he will reject, &c. *Pro.* 1. 23. to 29. and many like ſayings, all tending to one and the ſame end, which if beleived with the heart, it would be unto righteouſneſs, and it is his Commandment we ſhould beleive them: yea Chriſt himſelf ſaith, Beleive me, *Iohn* 4. 21. *and* 14. 1. 11. beleive the Goſpel, *Mar.* 1. 15. And by his ſpirit in the Prophets, ſaith, beleive God, beleive his Prophets, ſo ſhall yea proſper, 2 *Cron.* 20. 20. *Pro.* 4. 10. *Iohn* 12. 36. yea unleſs we beleive, we ſhall not be eſtabliſhed, *Iſa.* 7. 9. yea the not beleiving theſe ſayings in the teſtimony, is a giving God the lye, 1 *Iohn* 5. 10. and this is the very work of the Devil, to keep men from beleiving this, *Luke* 8. 12. 2 *Cor.* 4. 4. for to this beleiving is the bleſſing promiſed, *Iohn* 7. 38. and in it the ſaving and powerful efficacy of the ſpirit met with, *Rom.* 1. 16. 1 *Theſ.* 2, 13. That in this beleiving we may beleive in him, according to his name, which is the very end of the declaration of the Goſpel, *Iohn* 20. 21, and for ſuch as beleiving,

leiving his sayings, do beleive on him for his promises, they are still to hold fast the minding and beleiving of the testimony and sayings therein, that they may still beleive in him for his promises, 1 *Cor.* 15. 1, 2, 3, 4. 1 *John* 2. 24 25. so that it is cleer, to beleive his sayings true and good, and concerning us, is one of his Commandements.

2. hat we receive his convincements and turn at his reproofs, which in discovery of his grace he affordeth, *Pro.* 1. 23. and 9. 4. 6. *Isa.* 55. 1. 2. and so his commands report and beleive the Gospel, *Mar.* 1. 15. true it is in discovery of his great love in suffering so great and cursed a death for us, and in making it known to us in the Gospel, extending them it; grace to us, that in beleiving we might receive it, and so have peace and life in him; he therein discovers the vileness of our sins, needing such a ransome, the vanity and emptiness of all wisdome, righteousness and strength in us, to help us, our being so verily dead by desert, and sentence of the Law, And Gods hatred of, and severity of Justice against our sinfulness, that his own son the Holy one, having undertaken for us, he would not spare nor abate him one jot of all the curse done to us, but judged him in the flesh for it all, and inflicted it all on him, and he suffered it for us, without which we could not have had no escape, *Heb.* 9. 22. *Rom.* 5. 6. 2 *Cor.* 5. 14. *Rom.* 8. 3. *Matt.* 26. 38. 39. *Isa.* 53. 4. 5. 6. which is to be owned by us if we beleive in him, *Rom.* 4. 25.

and

and 3. 10. 21. besides in discovering this, that we might live to him who hath power to take away our after sin, he discovereth the more abundant vileness of our sinnings against the light and grace extended, by such a Redeemer, and its desert of a greater curse then the former, *John* 1. 9. 9. 10. 11. 29. and 3. 19. 20. and 12. 48. And such manner sinning, with our Pride and self confidences and designs, to be confessed and turned from, owning our selves as ungodly, if we will receive the pouring forth his spirit and making known his words to us, and to beleive in him that justifieth the ungodly, *Pro.* 1. 23. *Mar.* 1. 15. *Rom.* 4. 5. in which blessedness is received; and for this end is Christ in the Gospel set forth unto us, to bless us, in turning every of us from our iniquities, *Acts* 3. 26. *and* 26. 18. *and* 20. 21. and so Christ is in the Gospel set forth for the fall and rising again of many, which fall whoever refuseth, he proves to such, through their offence taking at his reproofs a stone of stumbling, *Luke* 2. 14. *Ier.* 6. 15. *John* 3. 19, 20. 1 *Pet.* 2. 7, 8. and so the Apostle renders it, *Rom.* 9. 3. 32. 33. *and* 10. 3. compared with *John* 10. 38. 39. *and* 6. 41. 42, 60, 66. and in this owning, receiving and turning at his reproofs, the blessing is met with, *Pro.* 1. 23. *and* 9. 6. and those that have in beleif of his sayings, turned at his reproofs, and met with the blessing in beleiving on him, there is something needing reproof still found in them, and in their wayes; *Rom.* 7. 14. 24. *Iam.* 3. 2, *Pro.* 20. 9. *Eccles.* 7. 20.

so as it becomes them to be still receiving of and turning at his reproofs, and confessing their sinfulness, and the defilements of their own wrought righteousness, & blessing therein is still to be met with, *Isa.* 64. 6, 7. *Pro.* 28. 13. 14. *and* 15. 31. 32. 33. *John* 1. 9. That so we may still be found beleiving in him that justifieth the ungodly, *Rom.* 1. 4. 5. which otherwise we cannot be: for though a man beleive his sayings, that Christ dyed for our sins and rose for our justification, and is the propitiation for the sins of the whole world, and that whoever beleiveth in him, shall not perish, but have everlasting life, yet if this be not so with the heart embraced, that he humbled himself to turn at his reproof, he will either in his severity, by his consequences, turn the grace of God into lasciviousness, *Jud.* 4. *Deut.* 29. 19. 20. or in his fleshly zeal set upon some deeds of righteousness of his own, to get or claim this grace of God by, *Rom.* 9. 32. 33. *and* 10. 3. *Luke* 18. 11. and so deprive themselves of the blessing, for refusing reproof is bruitishness, *Pro.* 12. 1 *and* 13. 1. and causeth to err. *Pro.* 10. 17. for the reproofs of instruction are the way of life, *Pro.* 6. 23. so that its evident and cleer, this is one of his Commandments, to turn at his reproof, and the doing it, to be ever joyned with the former, therefore let us so to do both the first, and so this,

3. That from his powring forth his spirit, and making known his words to us, we beleive in him, in his name, 2. *Cron.* 20. 20. *John* 14. 1. sure-

surely this is the work of God (even his end and that for which he displayeth his name in his Son, he hath sent forth the Saviour of the world, that for which he convinceth and abaseth men, to turn at his reproofs. that for which he causeth his great love in giving Christ to dye for us, when we were sinners and ungodly to appear) that we beleive in him whom he hath sent, *John.* 6. 29. and to this end is the Gospel declared, and recorded, that we might so beleive on his name, *John* 20. 31. which is when in beleiving his love in that he suffered and died for us, when enemies, we owning our own vileness, so mind his love, and that he is now ever living and filled with power and spirit in Heaven to do further for us, that we beleive in him for performing to us the goodness promised *Rom* 5. 6, 10. *and* 8, 32. 34. such beleiving the testimony of Christ and his sayings therein, as owning our own weakness, we beleive in God for that promised, is that beleiving that so receiveth the faith, that it is imputed to the beleiver for righteousness, *Rom.* 4. 17. 24, 25. And this is his Commandment, that we beleive on the name of his Son Jesus Christ, 1 *John* 3. 23. yea in and through beleiving that he hath suffered and done and compleated for us in his own body, to beleive in him for all he hath promised to us, this the beleiving in him, in which the Faith is so received, that it is imputed to the beleiver for righteousness. And so it is his Faith, *Rom.* 4. 5. 9. 11. 17. 24. 25. that as it is the faith of the Son of God,

God, and so Christ and this faith of him, being his faith, he may in all conditions live by it, *Heb.* 2. 4. *Rom.* 1. 17. *Gall.* 2. 20. and 3. 11. that so from the spirits testimony beleiving his love, in giving himself for us, and thence his truth, power and faithfulness to perform all he hath promised, we through the spirit do waite for the righteousness of God, (in his performing his promise) by faith according to the faith, and declared in the faith beleived by us, *Gall.* 5. 5. and this beleiving in him, beleiving in his name, and so confiding, trusting in him, in his word, *Psal.* 56. 4, 3, 10, 11. is his Commandment, *Psal.* 37. 3. 4. 5. 7. *Pro.* 3. 5. *Isa.* 26. 4. and 50. 10. and such trusters pronounce blessed. *Psal.* 2. 12. and 34. 8. and 37. 6. and 84. 12. *Ier.* 17. 7. and this is a needful and very profitable Commandment for us, for though a man beleive the sayings of the Gospel in what Christ hath suffered and done for all men, and that his love is commended there through; yet if he receive not the love of the truth to be saved by it, so as he turn in at his reproof, and receive the pouring out of his spirit, and making known his word, to beleive in him for that promised, he is not yet made free by Christ the Son, as a Son, *Iohn* 8. 31. 36. And so as yet lyable to turn the grace of God into wantonness, or to make up a righteousness of his own to claim the righteousness of God by, as hath been shewn: yea and so to receive damnable delusions. 2 *Thes.* 2. 10. 11. 12. yea though sprinkled with water, and moved

ved by spirit, yet if not born of water and spirit he cannot enter the kingdome, 2. 3. 5. But from the beleif of the testimony and its sayings, turning at his reproof, and so receiving the spirit making known his word, that he beleiveth on him for that he kath promised, he begins to be born of water and spirit, and to be made free, and is a Son of God by faith indeed *Gall.* 4. 6. 7, *and* 3. 26. and being so confiding and hoping in him, he is still to hold fast this confidence, *Heb.* 3. 6. 14. and so to trust perfectly in him at all times, and for the grace to be brought us in the Revelation of Christ, for this is his Commandment, *Psal.* 62. 8. 1 *Pe.* 13. therefore in doing both the forementioned Commandments let us do this also, that we may enjoy the blessing.

4. That for his great, free and rich love and goodness thus beleived, we confess his name in the Gospel in word and conversation, and in and for this confession sake, that we deny our selves, and take up our Cross and follow Christ, in his instruction, in example given us, *Phill.* 1. 27. 29. *and* 2. 8. 16, 17. 2 *Thes.* 1. 4. 5. 6. 7. and as to this confession of him in self denyal, and bearing his reproch before the sons of men, the blessing is promised *Matt.* 10. 32. *Luke* 12. 8. *Psal.* 31. 19. and like as he was abased, dispised, persecuted, and persecuted all the dayes of his mortal life, and in patience bearing it, gave us an example, 1 *Pet.* 2. 21. 22. 23. and as his first coming and suffering and death, was not to exempt men

men wholly from feeling misery and death, but in his fathers way and season to redeem them out of both, so as it is appoynted to men once to dye, *Heb.* 9. 27. and to all that beleive in him, to bear his reproch and suffer tribulation, for his names sake *Matt.* 10. 22. 24. 25. *Mar.* 13. 12. 13. 1 *Thess.* 3. 4. 2 *Tim.* 3. 12. And so this is his Commandment, whosoever will come after me (if any man will be his Disciple) let him deny himself and take up his Cross and follow me, *Mar.* 13. 34. *Mar.* 16. 24. *Lu.* 9. 25 without which he is not worthy, nor can be his Disciple & follow him. *Mat.* 10. 37. 38. & whoe- is ashamed of his Cross, and for that of him and his words, and so to confess him before the sons of men, he will be ashamed of them and deny them before his father which is in Heaven *Mar.* 8. 38. *Mat.* 10. 33. such are enemies of the Cross of Christ mind earthly things, and glory in their shame, their end destruction; *Phill.* 3. 16. 19. And whatever they save by such denyals, they shall though they repent lose it, and if they repent not, lose a better life also. *Mat.* 19. 39. and 16. 25. 26. *Mar.* 8. 35. and *Luke* 9. 24. 25. 26. whereas in denying our selves and taking up our Cross, and so following him in confessing his name, the choice of blessing of grace here, and glory hereafter, is to be met with, *Mat.* 19. 28. 29. *Luke* 18. 28. 29. 2 *Cor.* 1. 4. 5. *Rev.* 7. 14. 15. *Rom.* 8. 17. 18. and this is sure if we suffer with him, we shall reign with him, 2 *Tim.* 2. 11. therefore let us in observing the first Com-

Commandement in beleif of his sayings, and thence the second in turning at his reproof, and so the third in beleiving on his name for all promised, and from and with all obey this Commandment. In and for confessing of his name deny our selves, and take up our Cross and follow Christ in his instructions and examples given us, for blessed are we when persecuted for righteousnes sake, for ours is the kingdome of Heaven, blessed we when men shall revile us &c. for Christ, and the Gospel sake, *Matt.* 5. 10. 11. 12.

5. That in beleif of, and minding this great grace and love of God in Christ, and for Christ, and his love sake, we love one another, as he hath loved us, 1 *Joh.* 3 11. *and* 4. 11. he loved us when there was nothing lovely, nothing deserving his love in us, when we loved not him; yea when we were sinners, ungodly and enemies to him, yet he, he then loved us, and so loved us, that he layd down his life for us, *Rom.* 5. 6. 8. 1. *Pet.* 3. 12. And his Commandment is, that we so love one another, 1 *John* 3. 16. *and* 4. 10. 11. yea he in this love while we were yet enemies, fooliſh and disobedient, he so loved us (as he doth others still) that he useth patience and long sufferance, and extendeth mercies and means leading to repentance, striving to overcome our and their evil with goodnes *Psal.* 145. 8. 14. 2 *Pet.* 3. 9. 15. *Rom.* 2. 4. 5. And his Commandment is, that we should so love our enemies, and do good to them that hate us, and

strive to overcome their evil with goodness, *Matt.* 5. 44. 48. *Luke* 6. 26. 36. *Rom.* 12. 20. 21. and when by his love and goodness beleived, we are drawn in to be his, to beleive in him and love him, he then loveth us with the love of delight and well pleased us as the Father loveth him, and hath loved him, *John* 14. 21. 23. *and* 15. 9. 10. and intresseth us, and giveth to us of his own priviledges the priviledges of the Son of God, *John* 1. 12. *Gall.* 3. 26. 29. *and* 4. 6. 7. 1 *John* 3. 1. *Heb.* 2. 12. 13. and vouchsafeth the fellowship with us. 1 *John* 1. 3. 7. and takes the care of us, and simpathizeth with us in all our trials and afflictions, supporting us in, and doing us good thereby, *Isa.* 63. 9. *Heb.* 4. 15. *Rom.* 8. 28. and makes it his business to wash and cleanse and sanctifie us through it, and so to preserve us to the inheritance, 1 *Thess.* 5. 23. 24. *Ephes.* 5. 25. 26. 27. yea he ever liveth to intercede for us, and beareth our weakness, and forgiveth our sins, answereth our Prayers, and supplyeth us out of his own fulness, with all that is good for us. *Heb.* 25. *John* 14. 15. 14. *and* 1. 16. and his Commandement is, that as he hath loved, and loveth us that beleive on him, so we should love all our brethren that are beleivers on him, with such delightful and well pleased love. *John* 13. 34. 35. *and* 15. 12. 13. And surely in this love or compassion and well pleasedness, effected by the love of God beleived, is charity, yea it is charity it self, flowing from the love of God beleived, and even therefore loving such

such as deserve no love, yea as give occasion of displeasure. &c. and it is well pleased with all God is well pleased with, and so springs up, and brings forth those Christ-like fruits, mentioned 1 *Cor.* 13. 4. 5. 6. 7. 8. and fills with those bowels of mercies, &c. and leads to that forbearance and forgiving one another, &c. mentioned, *Coll.* 3. 12. 13. 14. yea the doing of all the commands in the second table of the Law, is done in doing this, *Rom.* 13. 8. 9. 10. so as in loving our neighbour as our self, all the Law is fulfilled, *Gall.* 5. 14. and he that thus loveth is born of God, (taught and hath learned of God) and knoweth (owneth and acknowledgeth) God, and God dwelleth in him, and he in God, 1 *John* 4. 7. 12. 16. yea this love freeth from stumbling, 1 *John* 2. 10. and covereth the multitude of infirmities, 1 *Pet.* 4. 8. and worketh up brotherly kindness, 2 *Pet.* 1. 7. *Ephes.* 4. 34. and causeth continuance, 1 *John* 2. 10. 1 *Cor.* 13. 7. 8. and leads to follow God, and be in a measure like him, *Ephes.* 5. 1. 2. *Luke* 1. 38. so as this a sweet and a healthful Commandment, and great blessing met with, in doing this Commandment: but he that doth it not, and so loveth not his brother as said, he is in darkness, and walketh in darkness, is not of God, nor knoweth God, but is a Murderer, and hath no eternal life in him 1 *John* 2. 9. 11. *and* 3. 10. 15. and 4. 8. 20. And this Commandment we have from him, that he which loveth God loves his brother also, 1 *John* 4. 21. let us therefore in and with keeping the four former men-

mentioned Commands, keep this also. That we may do all things in charity and love one another, as he hath loved us, 1 *Cor.* 16. 14. *Iohn* 13. 34. 35. and that we may do all these Commandements fecurely and rightly with our heart, See,

6. That we aim, intend desire and so seek in all these commands, doing the glory of God, and that we and others may glorify him, that all glory and praise may be given to him both by us and others, 1 *Cor.* 10. 31. *Phill.* 1. 20. *Coll.* 3. 17. *Psal.* 50. 14. 28. *and* 29. 1. 2. and in this we have two things to mind, *viz.* 1. That the keeping these forementioned Commandments, is the way to glorifie God, and win in others to glorify him. And 2. That it must be our aim, end, desire and endeavour so to glorify God and win in others to glorify him: let us mind both these heedfully.

1. That the keeping these forementioned Commandments is the way to glorify God, and win in others to glorify him; for,

1. In beleiving his sayings in his word, and so giving credit to his testimony therein, as that which is verily and altogether true, good and of concernment to us, we glorify God in praise of his word, *Acts* 13. 48. *Psal.* 56. 4. 10. whereas in not beleiving we give God the lye, and occasion others to slight his word as of no value, 1 *Iohn* 5. 10. *Ier.* 5. 11. 12. 13. 2 *Kings* 17. 14. we cannot glorify him if we beleive not his sayings.

2. In

2. In receiving and turning at his reproofs, so as we take shame to our selves, and so confess our sinfulness and iniquities discovered by his sayings, and the righteousness of his judgements due unto us, we may so glorifie God and occasion others so to do also. *Iosh.* 1. 19. *Nehem.* 9. 31. 34. *Dan.* 9. 7. 18. 19. *Isa.* 64. 5. 6. 7. 8. but refusing thus to abase and condemne our selves, we condemn him, to make our selves righteous, *Iob.* 40. 8. and deceive our selves and make him a lyer, 1 *Ioh* 1. 8. 10. wherefore let us take shame to our selves, that so we may glorify him.

3. In beleiving in him for performance of his promise to us, acknowledging his allsufficiency in mercy, power, and faithfulness, notwithstanding our weakness and want of some hopes, we give glory to him and encourage others so to do, *Rom.* 1. 20. *Psal.* 50. 23. and 11. and 31. 10. 24. let us therefore trust perfectly in his name, that we may glorify him and embolden others so to do, *Rom.* 4. 20. *Num* 32. 7.

4. In confessing his name among men, and therein shewing forth his prayses, 1 *Pet.* 2. 9. *Psal.* 95. 1. 8. *and* 145. 4. 7. and in this confession magnifying the Cross and sufferings of Christ, 1 *Cor.* 1. 17. 24. and 2. 1. 6. so as we bearing his reproofs, abide steadfast in the faith and confession of it, there suffering for his sake, we shall glorify him, and occasion others so to do also, 1 *Pet.* 4. 13. 14. *Phill.* 1. 12. 13. 14. 27. 28. whereas in backsliding for fear of the Cross, we

Put him to shame, and cause others to stumble, *Ier.* 2. 5. 31. 32. 73. *Heb.* 6. 6. therefore let us in confessing his name, deny our selves and take up his Cross and follow him, that so we may glorifie him.

5. In sowing to the spirit, in being fruitful, in good works we shall glorifie him, and win in others so to do, 1 *John* 15. 8. *Phil.* 1. 11. In Prayer, declaration of his name, reproving evils, comforting the mourners, edifying, &c. in works of mercy and doing good to all men, especially to the household of Faith, in buying selling, eating, drinking, &c. yea whatsoever we do, do all to the glory of God, that we may glorify him and win in others so to do, so may we glorify him &c. 2 *Cor.* 9. 10. 14. 1 *Cor.* 10. 31. so that not by devises and waies of our own, but in walking in his wayes, keeping these his Comandements, is the way to glorify God, and that we may do so sincerely also see to it.

2. That we aime at, intend, desire and endeavour in keeping these Commandments, to glorify God, and set forth his praise, and win others so to do, is his Commandment, and that in which so doing he hath promised blessedness, that he hath commanded us to do all these forementioned commands, and pronounced them blessed that so do, hath been plentifully proved: But that he hath both commanded and promised blessing to this, that in doing all these Commandments, we be sincere in our hearts, and aimes, end, desires and endeavour in doing these Com-

Commandments, to glorify God, and occasion and move others to glorify him also, this here to be minded and proved, and its expreſs, *Pſal.* 29. 1. 2. and 19. 3. 1. 4. *Matt.* 5. 16. *Phill.* 2. 15. 16. *Coll.* 3. 17. 1 *Cor.* 10. 31. and indeed for a man to ſeek his own glory, is not glory but ſhame, *Pro* 25. 27. *Phil.* 3. 19. *Pro.* 27. 2. and he that praiſeth himſelf, is not upright but falſe in his zeal, and ſo is he that ſeeketh his own glory, *John* 7. 18. *Gall.* 4. 17. whence we are forbidden to do any thing for vain glory, *Phil.* 2. 3. yea whoſoever in any thing doing, yea though it be theſe commands, hath his deſire and aim, for glory or dignity or eſteem of men to himſelf, or for their gold or ſilver, or apparel, or any earthly riches, is not in that lead by the ſpirit of grace, nor walketh in charity, the ſpirit of grace and charity leadeth as is aforeſaid, 1 *Theſ.* 2. 4. 5. 6. 1 *Cor.* 13. 4. 5. wherefore let us be ſincere in keeping theſe Commandments in ſeeking therein to glorifie God, and win in others to glorifie him, together with us, *Pſal.* 24. 1. 3. and ſo in keeping the forementioned Commandments, keep this alſo, and that we may perſevere in all, mind and keep the next alſo: that is,

7. In patience poſſeſs our ſouls, waiting for our full reſt and deſired happineſs till our courſe be finiſhed, and that our Lord Jeſus do come, *Luke* 21. 17. 19. *Iam.* 1. 2, 3, 4. 12. and 5. 4. 8. This is needful for us, *Heb.* 16. 36. 37. And this grace teacheth unfeined beleivers to do, 1 *Theſ.* 1. 10. *Tit.* 2. 11, 12, 13. and to this do-

ing is the promiſe of bleſſedneſs, 2 *Tim.* 4. 7. 8. *Heb.* 9. 28. &c. This expreſly and often commanded, yea even by our Lord and Saviour himſelf, in his miniſtration, *Mat.* 24. 42. 45. 51. *Mar.* 13. 35. 37. *Luke* 12. 35. 40. behold he cometh, &c. *Revel.* 1. 7. and 16. 15. and 22. 7. 12. 20.

And theſe Commandments thus keeping, are no law works, but the exerciſe of faith and love, let us therefore be diligent to keep all theſe Commandments. In beleiving his ſayings, turning at his reproofs, taking ſhame to our ſelves, beleiving in him for his promiſes, and confeſſing his name, go forth of the Camp, bearing his reproach, and from his love beleived, loving one another as he hath loved us, bringing forth the fruits of love, and in all theſe ſeeking not eſteem, applauſe, or earthly gain to our ſelves, but ſeeking ſincerely to glorifie God, and win in others to glorifie him, and ſo patiently waite for his coming: and thus doing we ſhall be bleſſed in our deeds *Iam.* 1. 25. and yet becauſe of our weakneſs, to encourage us, mind the next obſervable: that is as follows.

CHAP.

CHAP. IV.

*3 *Observable.*

THe affirmation, those that walk in this way doing his Commandements, they are even now blessed (it is not said only, that hereafter they shall be blessed, or that they may be blessed, but even that) he whosoever, and so all they that do his Commandements, they are blessed, they are even now in the present time of doing his Commandments blessed, this absolutely affirmed, and so *Psal.* 119. 1. 6. and though they have sin dwelling in their flesh anoying them, and troubling them with its lusts, yet while in beleif of the grace in Christ, they do not consent to and allow the same, so as to make it so their own, sin is not imputed to them, but they are in favour with God for Christ his sake, and grace dispensed to them. &c. *Psal.* 32. 1. 6. *Rom.* 4. 5. 8. 11. and 7. 14. 25. and 8. 1. 2. yea in doing every and each one, and all these Commandments, For, 1. In hearty beleiving the testimony of Christ, and sayings therein, it will work savingly, and bring unto righteousness, *Rom.* 1. 16. and 10. 9 10. 1 *Thes.* 2. 13. *John* 16. 27. 2 *Thes.* 1. 10. And 2. In turning at his reproof, confessing our sinfulness and the evil of our designs

signs and wales, disowned by those sayings of his, judging and condemning our selves therefore, and approving the light. In this doing we shall come to the light, and he will pour forth his spirit to make known his words, to us, so as we shall know what and how to beleive, and receive strength enabling thereto, *Psal.* 32. 5. 6. *Prov.* 1. 23. *John* 3. 21. And 3. In beleiving on him, in his name, and word, from love and grace in Christ discovered, beleiving and trusting in him for performance of his word and promise to us, though in respect of all seen and sencible hope we sit in darkness, yet he will be even then a light to us. *Isa.* 50. 9. 10. *Mich.* 7. 8 9. And Christ and the righteousness in him, is imputed to us, and forgiveness, justification acceptation into favour, with quickning interest, in son-like priviledge and hope of glory received, *Rom.* 4. 5. 11. 17. 22. 23. and 5. 1. 2. 3. 9. 10. so that blessed are they that trust in him, *Psal.* 2. 12. so as they shall be as Mount *Zion* that cannot be moved, *Psal.* 125. 1. 2. And 4. In confessing his name, denying our selves and bearing his reproach among the sons of men, in suffering loss of outward and natural relations and accommodations, yea life for his name sake, we shall therein receive suitable supports, and consolations in sufferings, and assurance of exceeding and more abundant reward in the resurrection of the just, *Mat.* 10. 32. *Isa.* 43. 2. 2 *Cor.* 1. 4. 5. *Mat.* 19. 28. 29. *Rom.* 8. 18. *Revel.* 7. 14. 17. therefore blessed, *Mat.* 5. 10. 11. 12. And 5. In loving

loving one another as he hath loved us, and so bringing forth the fruits of that love in works of mercy, where we can look for no return or recompence from men, we lay up treasure in Heaven, and receive inward mercies and assurance of being rewarded in the resurrection of the just, *Mat.* 5. 7. and *6.* 14. 20. *Luke* 12. 31. *Psalm* 141. 1. 2. 3. and 112. 5. *6.* 9. *Prov.* 19. 17. *Eccl.* 11. 1. 2. so blessed are such as do this Commandment: And 6. In abusing our selves and not seeking any applause to our selves, or our own design, but giving glory to him and his word; and so aiming at and seeking to glorifie him, and occasion and win in others to glorifie him, he will approve us, and we shall discern his goodness, and in due season he will glorifie us, 1 *Pet.* 5. 5. *6. Mat.* 5. 8. 1 *Sam.* 2. 30. And 7. In patience possessing our souls keeping the faith, and finishing our course, waiting and looking for the appearance and coming of our Lord, and his kingdome, we are assured he will appear, without sin unto salvation to us, and we shall then appear with him in glory, and receive the Crown of life and righteousness, *Luke* 21. 19. 2 *Tim.* 4. 7. 8. *Heb.* 10. 35. 39. *and* 9. 28. *Iam.* 1. 12. *Coll.* 31. 4 and its plainly said, blessed are they, yea every one that doth his Commandments, yea in doing them blessed: for in respect of mans part, the doing of his commands thus is wisdome, and the fear of the Lord that is the beginning of wisdome. And they have a good understanding that do it, (that is, that do his Commandments)

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the praise of it endureth for ever, *Iob.* 28. 28. *Psal.* 111. 10. and they are even now blessed while so doing, *Psal.* 112. 1. for in keeping them there is great reward. And this is seen also in the end required: namely,

CHAP. V.

* 4 *Observable.*

THe end required and to be aim'd at in doing his Commandments, yea the issue of so doing them, is expres to be, *That we may have right to the tree of life*, (and having that right) may enter in through the gates into the City: so that to have right to the tree of life, and such a right, as by it we may enter into the City, is the end and issue exprest.

The Tree of life is known to be Jesus Christ, the true wisdome of God. *Pro.* 3. 12. yea the Prince of whom that is affirmed, *Psal.* 1. 3. and 52. 8. *Hos.* 14. 8. And Jesus Christ in the vertue of his blood and sacrifice is one and the same, for ever, *Heb.* 13. 8. But in respect of demonstration, manifestation and appearance to usward, he is two wayes considered. * First as testifyed and demonstrated, and the mistery opened in a word of faith, to be seen by faith in beleiving. * Secondly, as testified to be seen in his glory, as he is, and as we are seen, but yet not so

so demonstrated as to be so seen, and according to the testimony: So* First, behold and consider him as he is demonstrated, manifested, and set forth in the Gospel, with the vertue of his incarnation and having been made under the law for us, and suffered and overcome for us the whole of that curse and death that was due for us to have suffered, and so risen for our justification, and offered himself a sacrifice to God for us, and is accepted of God, and filled with grace spirit and life, to dispense to us, ever living to appear before God, and mediate for us, and so is declared and set forth our peace, the propitiation for the sins of beleivers, and not for their sis only, but for the sins of the whole world also, the possessor and giver of spirit and grace and eternal life, and so he is the foundation of repentance and faith, the way and door of approach, and coming in to God, and so he is set forth for all men, and to be preached to all men, and there is a liberty and true right for them, to look to and come to him in whom is life for them, so far that they might repent and beleive, which in his Gospel ministring he is giving to them, and if they receive and so beleive, he will not reprove nor put them by, but receive them, and they so shall have eternal life, such riches the Gospel brings to men, *and there is blessing for them in it*, *John* 3. 14. 17. *Rom.* 1. 1. 2. 3. 4. 5. 2 *Cor.* 5. 14. 15. 20. 21. *Heb.* 2. 9. 1 *John* 2. 2. and 4. 14. 1 *Tim.* 2, 5. 6. *Mat.* 28. 19. 20. *Mar.* 16. 15. *John* 6. 27. 32. *Ephes.* 3. 3. 9. Though

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many in this respect do worse then *Esau* that sold his birthright for a mess of Pottage, *Heb.* 12. 16. for they for some base lust sell away their birthright in persisting in serving that lust, till they be given up of God and so blotted out of the book of life, forsaking their own mercy, in following lying vanities, and so losing their own souls, *Psalm* 69. 28. and 81. 12. *Iona* 2. 8. 2 *Thes.* 2. 10. 11. 12. *Mat.* 16. 26. And they that have thus sold their birthright, when they would have the blessing, that is, in this right to the tree of life here spake of, though they cry and howl for it, shall find no mercy nor admittance any more then *Esau* did, *Heb.* 12. 17. *Pro.* 1. 24. 25. &c. *Matt.* 7. 22. 23. *Luke* 13. 24. 27. Now in this time while God in the means is striving with us, and Christ mediating for us, is the time, to receive, and enjoy this right with the benefit thereof, *Heb.* 3. 7. 2 *Cor.* 6. 1. 2. and so the doing his Commandments forementioned, is the way to receive and retain the same as hath been shewn, and the receiving and retaining this right, is that in which we come to have the right here mentioned to the Tree of life here mentioned, and so

Secondly, Jesus Christ the Tree of life, is considerable, as by vertue of his sacrifice once offered, he in that very personal body of his, is now glorified on Gods right hand, inriched with all his priviledges, the fulness of the Godhead dwelling in him bodily, he having life and immortality and dwelling in the light that is in-

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accessible, *whom no man hath seen nor can see,* Phill. 2. 9. 10. 11. *Coll.* 2. 9. 10. *Hebr.* 11. 12. and 8. 1. and 6. 20. 1 *Pet.* 3. 23. 1 *Tim.* 6. 15. 16. only the Angels and spirits of just men made perfect that are in his presence, do see him in this glory, *Heb.* 12. 22. 23. *Revel.* 6. 9. 2 *Cor.* 5. 8. *Phill.* 1. 23. and so in Christ and these his choice ones is Gods delight and well pleasedness; these being those excellent ones above the Saints on the earth, *Psal.* 16. 3. *Gal.* 4. 26. whence also he is called, *The Tree of life, in the midst of the Paradise of God.* Revel. 2. 7. who with these his Saints and the holy Angels, will one day come down from Heaven, when the bodies of all his Saints shall be raised and made spiritual and immortal, who also shall be the inhabitants of that glorious City, in the midst of the streets whereof Jesus Christ the Tree of life in which sence it is evident by all that went before in this 22. *Chap.* and in the former Chap. it is here ment, and the very expressions of having right to the tree of life (which is the utmost here attainable) doth shew this to be the meaning; For as Jesus Christ the tree of life is set forth in the Gospel to be known and seen by Faith, in the word of faith beleived, so in heeding and beleiving that word he is now by faith come to and received, and in doing these Commandments, his fruit by faith fed on, *Heb*, 12. 22. 23. 24. *Hos.* 14. 8. *Cant.* 2. 3. But as he now is in the Paradise of God, and when he comes down from Heaven will appear in the Holy City

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and so be seen as he saith, and known as he knoweth, and his fruit enjoyed in sight and sence, this no man can yet so see and enjoy. 1 *Cor.* 13. 12. 1 *John* 3. 2. 1 *Tim.* 6. 15. 16. only it is promised to abiding beleivers, after they have overcome, *Revel.* 2. 7. *After they have been faithful to the death*, Revel. 2. 10. *Iam.* 1. 12. 2 *Tim.* 4. 8. and so likewise as Jesus Christ the true bread of life, the heavenly Manna, is set forth in the Gospel, beleivers by faith in beleiving contemplation on and complacency in him, do feed on him now, *John.* 6. 47. to 58. but as he is in his glory and our glorious life hid with him in God, and so in his glorious and bodily appearance, to satisfie and fill all our desires by open sight in beholding that which is now hidden Mannah, It is yet but in promise, and so as he is this living stone, as set forth in the Gospel, we by faith being come to the comers to him, are built on him, and enabled to shew forth his praises through sufferings now, but as he shall appear in glory, giving the total victory, and altering the name of sufferers into absolute victorers and triumphers, it is to come, and though promised yet not so enjoyed, but shall be (of those that overcome) at his coming, 1. *Pet.* 2. 3. 4. 5. 9. *Revel.* 2. 17. so as all that abide in the faith, doing his Commandments, enjoy their right in him, as set forth in the Gospel: *Heb.* 3. 6. 14. and so enjoyment, and retaining this right, they have interest in Christ, and so right to him as he is in the Paradise of God, in the midst thereof, and will be

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in that glorious City, but the ſight and enjoyment of him, and entring in that manner, will not be till that time come, *Rom.* 2. 23. 24. 25. *Rev.* 21. 23. 27. and ſo the end and iſſue of keeping theſe Commandments is, *That we may have right to the Tree of life in the midſt of the Paradiſe of God*, and be by faith entring now, ſo as when the Lord in the midſt of that holy City; and when that holy City is come down from Heaven, we may fully enter through the Gates, and be poſſeſſed of the ſame, that ſo having now with our faith this hope in Chriſt, *we may enter through the gates into the City*, 1 Joh. 3. 2. 3. And in this expreſſed end and iſſue of keeping his Commandments, we have for our uſefulneſs and inſtruction clearly given us to underſtand, theſe four following Poſitions, that is to ſay,

1. *Poſition.*

That no man hath right to the Tree of life, as it is in the Paradiſe of God, and will be in the glorious City, ſo as to be an heir according to promiſe, one of Gods elect, having right to the inheritance, till he do the Commandments forementioned, and ſo while, and as he is doing them, *and ſo brought out of darkneſs into his marvellous light*, Acts 26. 18. Epheſ. 8. 1 *Pet.* 2. 9. For,

1. Except a man beleive the teſtimony and ſaying thereof, that Jeſus is the Chriſt, he cannot be eſtabliſhed, but ſhall dye in his ſins *Iſa.* 7. 7. 9. *Luke* 8. 24.

2. Except one turn at his reproof, not takeing offence at the light reproving but repent, he cannot receive the pouring forth of his spirit in making known his words, but is under condemnation and shall certainly perish, *Pro.* 1. 24. 31. and 12. 1. *Ioh.* 3, 18. 19. 20. *Luke* 13. 3. 5. And

3. He that beleiveth not on the Son of God, hath not life, *but abideth under wrath*, 1 John 3. 18. 36. 1 John 5. 12. and

4. He that is ashamed of the name and Cross of Christ before men, Christ will be ashamed of him before his father which is in Heaven, yea the end of the enemy of the Cross of Christ is destruction, *Mar.* 8. 38. *Phil.* 3. 18. 19. and,

5. He that loveth not his brother is in darkness, and abides in death, *and walketh in darkness, and there is no eternal life in him*, 1 John 2. 9. 11. and 3. 14. 15. and 4. 8. and,

6. Such as are set for their own glory, honour and applause with men, exalting themselves, refusing to deny and abase themselves and their own ends, and so to give glory to God, and so to glorify him, and bring others to glorifie him, are so far from having right to the tree of life, and hope of reward from God, that they are hypocrites and resisted of God, *Matt.* 6. 2. 5. 16. 1 *Pet.* 5. 5. 7. *Iam.* 4. 4. and sure

7. Such as make haste in use of unwarrantable means, and put far off the evil day, and say our Lord delayeth his coming, are unfaithful and wicked, *and a bitter portion belongs to them*, Isa. 28. 15. 16. 21. *Amos* 6. 3. *Mat.* 24. 48. 51. yet

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to say all in one word, or sayings such as in the means extended to them, do not know God, and obey not the Gospel of our Lord Jesus Christ, but walk in their own waies, fulfilling the affections and lusts of the flesh, they have no inheritance in the kingdome of God, nor are capacitated to enter it, *but another more terrible portion in flaming fire belongs to them*, Ephes. 5. 3. 5. Gall. 3. 19. 20. 21. 2 *Thess.* 1. 7. 8. such are none of Gods peculiar people, none of Gods Elect and chosen, *and so have no right to the Tree of Life*, &c. And yet even such he came to save, and is exalted a Prince and Saviour to give repentance and remission of sins to such *Acts* 5. 31. 1 *Tim.* 1. 11. 15. so that yet while the day of his grace and patience lasteth, as the voyce and call comes to them, if they yet in hearing hear his voyce, so as they verily beleive his sayings and so turn at his reproofs, repent and beleive in his name, and so to do these his Commandements before mentioned for the end here set forth, *they shall live*, John 5. 24. 25. 26. *And receive washing, sanctifying and justifying in the name of the Lord, and by the Spirit of the Lord*, 1 Cor. 6. 9. 10. 11. And therein begin to enjoy their right in Christ as set forth in the Gospel, and so come therein to begin *to have right to the Tree of life*, as here mentioned: And so are brought out of darkness into the marvelous light, and such only, are his peculiar people, his beloved, his chosen, *Rom.* 9. 26. 2 *Thess.* 2. 13. 14. 1 *Pet.* 2. 3. 4. 5. 9. let none deceive themselves, nor suffer

others to deceive them in saying, though they do not his Commandements forementioned, yet they may be his elect for ought any man knoweth, for that is false; and all that beleive the sayings of Christ know it to be false, nor that he may say it is in vain for me, to hear his voyce and turn, for if I have no right to the Tree of life and be reprobated, it is impossible for me to be converted and come to have right thereto, for that is false also, though all remaining such as said, *have no right to the Tree of life*, which may be a provocation to hear his voyce and turn, and be doing these Commandements, *Rom.* 11. 7. 21. and 9. 26.

The second Position.

THat the right end of doing these Commandments forementioned, or the so doing them according to his mind, that we may have right to the Tree of life, in the midst of the Paradise of God, and so enter through the Gate into the City: It is to do them with this aime and desire, and to this very end mentioned, that we may have right to the Tree of life, &c. Thus expresse here, and in the Gospel plainly discovered to us: That as we must become Fools in our selves, and beleive his sayings, true and good who ever become a Lyar thereby, so our end if we would receive the blessings must be; not to conclude we are, and shall be saved harmless because we beleive his sayings, but even therefore

fore beleive and here them, that we may be saved by that discovered in them, *Isa.* 45. 22. *Joh.* 5. 39. 40 2 *Thess.* 2. 10. *Psal.* 50. 16. 17. And so our turning at his reproofs and confessing our iniquities, and judging our selves, &c. Must be not to confinde our selves as therefore saved and having the became that humbled and repenting. But that in so humbling our selves under the mighty hand we may receive the powering forth of his spirit and making known his words, that he may lift us up and bring us to beleive in him. *Isa.* 58. 2. 3. *Prov.* 1. 23. 1 *Cor.* 3. 7, 8 9. 10. 1 *Pet.* 5. 6. And so our beleiving and trusting in him for performance of his promises must be, not to magnifie and trust in our beleiving, trusting and confiding as for that, righteousness justified and sure of all. But that we may so magnifie his words and trust (not in our trusting but) in him, that Christ himself may be our Righteousness, and we justified by the Faith of him, and so be strong in the power and grace that is in him, and trust in him that he will perform his word and promises for his own word and names sake, *Psal.* 56. 3. 4. 10. 11. and 30. 6 7 8. *Gall.* 2. 15. 16. 1 *Cor.* 4. 5. *Ephes.* 6. 10. 2 *Tim.* 2. 1. 2 *Sam.* 7. 25, 26, 27. and so our confession of his name and bearing his reproach and suffering for his names sake, must be not to lift up our selves above others thereby, and to vant of our sufferings: But to be baptized in to his death, to imitate him, and be conformed to him in suffering and

death, that the life and power of Christ may be manifested in us, and the spirit of Glory rest upon us, and we receive this salvation and consolation and the power of his resurrection now: and be made like him in the resurrection of the just, 2 *Cor.* 11. 17. 18. *Rom.* 6. 4. 8. 2 *Cor.* 4. 10. 11. and 12. 9. *Phill.* 3. 10. 1 *Pet.* 2. 21. and 4. 14. 2 *Cor.* 9. 10. *Rom.* 5. 3. 4. *Iam.* 1. 3, 4, 12. And in loving and shewing forth the Fruits of love in good works, our end must be not to gain Applause, or after Riches here, nor to have them for a foundation to him, or rest on for life and righteousness before God, but to answer his love to us and imitate him therein, to testifie love and thanks to him, *Mat.* 14. 48. *Ephes.* 5. 1, 2. 2 *Cor.* 5. 14. 15. *Tit.* 3. 3, 4, 5. 1 *Joh.* 3. 16. and 4. 11. And be laying up treasures in Heaven, and a good Foundation (not for present to build on, but) for the time to come, 1 *Tim.* 6. 18. 19. for Christ and his Angels to behold that day, (like that 2 *Chron.* 31. 7, 8.) a resemblance of it in that, *Acts* 9. 36. 39. And I might say the same for our end in seeking to win others to glorifie him, and impatient waiting for his coming: but I will say no more, but that our end and aime must be in all our doing the Commandments, to enjoy him, and be established in him, that we may know him to be our life, our righteousness, our hope, and that its all in him, that we may have it in having him, and so our trust and hope may be in him, in which our interest and right to the inheritance is known, *Gal.* 3. 29.

1 *Joh.* 2. 24. 25. and 5. 20. *Heb.* 3. 6. 14. For it is not any sort coming to Christ, or any receiving no words, or any doing his Commandments, in which this right is attained: no Crown in running unless it be lawful running, 1 *Cor.* 9. 25. 27. with 2 *Tim.* 2. 5. 6. 15. 16. For some come to Christ and to his servants, and hear his words; and yet come not to him to this end that they might have life in him, and so they neither do indeed his Commandments, nor attain this end in receiving this right, *Joh.* 5. 40. *Ezek.* 33. 31. 32. 33. and 14. 3. 8. So some may receive the doctrine of truth, and boast of the love thereof, to make a profession to gain a name, what the name of truth is in honour (like the *Samaritans* that would be one with the *Jews*, when the *Jews* were in honour, *Ezra* 4. 2.) And yet receive not the love of the truth, for its own end and Efficacies, that they might be saved, emptied and renewed thereby, the power in it they refuse, and so miss the blessedness, *Isa.* 7. 2. 3. 11. 12. and 48. 1. 2. 2 *Thess.* 2. 10. 11. 12. 2 *Tim.* 3. 5. Yea doing any of these Commandments though of these forementioned, having some sence at his reproofs, and doing some good things as *Herod*, or beleiving some of his sayings as *Simon Magus*, or bearing some reproach with his People as *Alexander*, or loving some of the brethren as *Mitzar*, yea doing some commands to be approved of men as King *Saul* and *Jehu*, or for any false ends, to stop the mouth of Conscience, or to make up for

themſelves a righteouſneſs in this their doing, that therein they may appear better and more holy then others, and ſo deſire the righteouſneſs of God, and a right to the Tree of life, boaſting themſelves to be Gods peculiar ones, that is but a kindling Sparks of their own. Iſa. 50. 16. *fooliſhneſs and deceit*, 2 Cor. 10. 7, 12, 18. *diſallowed of God*, Iſa. 65. 5. *Contrary to the way of thoſe led by the holy Spirit*, Rom. 3. 9. *and* 5. 8. 1 Tim. 1. 15. *ſeek that reproved*, Zach. 7. 5. 6. 7. *and like the Phariſes of old*, Luke 12. 11. 12. *of the ſame nature and tendance with thoſe*, Rom. 9. 31. 32. 33. And will have the ſame effect in keeping from ſubmitting to Chriſt for righteouſneſs, and righteouſneſs and life as thoſe, *Rom.* 10. 3. So as there is no other way of doing his Commandements right'y, then doing them to this end, that we may have right to the Tree of life, that we may enter in through the Gates into the City, which alſo will be the Iſſue in ſo doing to that end, as ſaid in the next Poſition.

The third Poſition.

THat the doing his Commandements to this end, that we may have right to the Tree of life, and may enter through the Gates into the City, is not only that his preſent bleſſedneſs is meet with: but a ſure and certain way to have right to the Tree of life, and aſſurance of entring through the Gates into the City, this is fully

fully before shewn and proved, at * 2. and 6. 1. and at * 3, and appears in Gods direction to men, *Ier.* 23. 22. 23, 28. and 4. 1. 2. and his promise to men, *Amos* 5. 4 5. and our Saviours word, *Joh.* 6. 27. and *Psal.* 19. 7. 11. onely here it is needful for men to cleer this to some, that this doing his Commandments to this end, is not a seeking righteousness and eternal life, by the works of the Law, or our own doings of Commandments, but the very way of beleiving with the heart, and so receiving righteousness and life, and this is cleer in this, that the Commandments here before mentioned, are not Commandments of the Law of works, but of the law of faith and grace *Rom.* 10. 4. 10. nor is the doing of these Commandments from the obligation of the law of works that gives not strength, and so in a mans own strength &c. But from the obligation and power of the law of faith and grace in love produced by it, that carries to the doing them all. *Gal.* 3. 10. 12. 13. and 5. 13. 14. *Rom.* 10. 5. and 8. 3. 4. and 13. 8. 9. 10. 1 *Cor.* 13. nor is the end of doing these Commandments, like that of the law of works, to make up a righteousness of our own by his deeds, but to have righteousness in another, even Jesus Christ, *Phill.* 3. 7. 8. 9. 10. and so the beleiving with the heart the testimonies of Christ and sayings therein is no law work but opposite thereto as faith is to save, and is the work of God by Christ, *Rom.* 10. 4. 10. 1 *Pet.* 1, 2. *John* 6. 29. and in this belief of him, turning at his reproof,

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confeſſing our ſins, repenting and judgeing our ſelves, no producement of the Law, that opens no door for repentance, and effects deſperate and worldly ſorrow, but an effect of the grace of God diſcovered in the teſtimony and ſayings thereof, reproving and calling to turn, and ſo this repentance is a gift of Chriſt, that gives with it remiſſion of ſins, *Gall.* 3. 10. 2 *Cor.* 9. 10. *Acts* 5. 31. and 11, 1, 18. and when he that beleiveth theſe ſayings, turneth at his reproof, and ſo truſteth and confideth in his word, and ſo in him for performing his promiſes, and ſo through the ſpirit waiteth for the righteouſneſs of God by faith, this is no law work but oppoſed to it, *being the very work of Faith with power in the word of faith beleived*, Rom. 1. 16, 1 *Theſſ.* 2, 13. *Gal.* 5. 5. And in this, beleiving in him, confeſſing his name, and ſo bearing his reproach enduring through ſufferings for his name ſake, this is no law work, in which men may glory in the fleſh, but not before God, but the very effect of the ſpirit of faith, *That is of love power and a ſound mind*, Rom. 4. 2, 5. *Gall.* 6. 12, 13, 14. 2 *Cor.* 4. 10. 4. 15. 2 *Tim.* 1. 7. 8. 1 *Pet.* 4, 14. And with all this when from the love of God in Chriſt beleived, *we love one another as he hath loved us*, and ſo bring forth all the fruits of love, this is no law-work, but the fruits and exerciſe of love by which faith worketh, which though free from the bondage of the Law, will lead to all righteouſneſs, in afflictions and actions commanded in the law, in every commandment of it, *from the*

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free obligation of grace in love, Gall. 5. 6. 13, 14, 22, 23. and 6. 15, 16 Rom. 13. 8. 9, 10. And the like I might say of endeavouring in all things to glorifie God and walk honestly, and of patience waiting for his coming; but I will not further enlarge, for surely he that with the heart beleiveth the testimony of Christ and sayings thereof, and so turneth at his reproof that he beleiveth in his name for the good he hath promised, and hence confesseth his name whatever he suffer for it, endeuring to bear his reproach, loving his brother as God hath loved him, endeavouring to walk honestly in all things, so to bring glory to God, and so patiently wait for his coming, the word of the testimony and sayings in it, certainly worketh savingly in him, *And he is born of God, taught and learneth of God*, Rom. 1. 16. Pet. 2. 10, 11, 12. Heb. 11. 13. 1 John 3. 9, 10, 11, and 4. 21. and 5. 1. Acts 4. 20. *And he that doth these things doth not beleive with the heart*, Rom. 10. 10. For the word of Christ with his spirit therein, and love commended there through, where ever in heart beleived, doth work the motions and inclinations to the willing and doing these things, so as no more is required of us but this, that in his so moving, to will and do, we without murmering or disputing, so will and do, which in his strength in such season we may so will and do, *Rom.* 1. 16. 1 *Thes.* 2. 13. *Phil.* 2. 12, 16. and 4. 12. *And where the heart is exercised in beleiving, how can they but readily yeild up thereto*, Psal. 116. 10. 16. 2 Cor. 4. 13. and thence the ex-

exhortation, *to work out this is working Salvation*, Phil. 2. 12, 13. *which teacheth as said* Tit. 2. 11. 12. 13. and so by his mercies, as the motive and motion, to give up their bodies as a living sacrifice to him, and their members as weapons of righteousness unto righteousness, being changed, and reformed by the renewing of the mind, *Rom.* 12. 1. 2. and 6. 19. so as all that with the heart beleive Jesus Christ true in his sayings, and so beleive in him, as the Scripture hath said, find in some measure the springs of these things in their heart, and so may know that the right doing of these Commandments to this end, is not law-work. *but an exercise of faith that worketh by love*, John 7. 38. Gall. 5. 5. 6.

Nor doth the term Commandements darken this at all, for the whole Gospel given Christ to preach is called his Commandment, *John* 12. 50. And his giving it to the Apostles to preach, is called his giving them Commandements, *Acts* 1. 2. and the Gospel made known to any, and they helped to beleive, is called the holy Commandement delivered to them, 2 *Pet.* 2. 21. and so beleiving on his name, and loving one another, are called his Commandments, 1 *Joh.* 3. 22. 53. 24. *Joh.* 14 1. and 13. 34 and 15. 12. And so it is clear, that this doing his Commandements to this end, as it is no Law work but an exercise of faith, so also it is a sure way *to have right to the Tree of life*, yea right and life is found and received in so doing them, *Rom.* 8. 13. *Gal.* 6. 8. and this is evident and plain

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in the Apostle, shewing the end of their preaching the p etio s promises given them: To be that the hearers in beleiving might partake of the divine nature (*in Christ risen from the dead*, Isa. 55. 3. 4.) and sheweth how Beleivers come to partake of this Efficacy of the word and promise of blessedness and faith. First, having excepted the polution that is in the world through lust; And then in that which followeth and goeth together with it he saith, and besides this giving all diligence: Add to (which implyes giving up, and using and working together) to your faith, that object of and doctrine of faith, you in beleiving have received, and is moving in you) vertue (zeal and courage to bring forth its teachings and operations) and to this vertue knowledge, (in minding and understanding his mind, discovered in his sayings for the manner, ends, and seasons of venting forth vertue; And least your knowledge of your liberty, in all outward lawful liberties and things, be abused to some snare) add to your knowledge temperance, (that you be neither inordinate in your desires nor immoderate in persuit, nor unseasonable or unsober in use of lawful liberties, and because in so doing you must exercise self denial, and meet with depravations and reproofs from some others, therefore) to your temperance add patience, (that in patience you may possess your Souls, letting patience have its perfect work, and that you abuse not patience to stupidity and sloathfulness, but that it may leave its

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perfect work indeed,) to patience add godlyneſs, (in both a right worſhiping of God, as he hath diſcovered himſelf in Chriſt, adoring him and calling on his name, &c. And conforming to him in Holineſs, Humility, Meekneſs, Mercies: And as in this you will be moved ſo) *to this Godlineſs add Brotherly kindneſs*, (in delighting in the Saints, and ready ſhewing forth the fruits of Brotherly love to them, and ſeeing there are imfirmities to be forgiven and covered, and others beſides them to ſhew love and mercy to, that are yet enemies to you) *to Brotherly kindneſs add Charity*, (which is the Bond of perfectneſs, and full of good fruits and leads to conſtancy therein) for if theſe things be in you (that is as God in his word tenders and works them, ſo you in beleiving receive them) and abound (that is have their perfect work, ſo as you yeild up thereto, to bring them forth,) they make you that you ſhall neither be barren (not empty of good fruits in your ſelves) nor unfruitful, (without ſome profits to others) in the knowledge of our Lord Jeſus Chriſt: But he that lacketh theſe things (as thoſe that ſmother the motions in his teachings and yeild not to obey in doing them will ſoon die) Is blind (purblind) and can not ſee a far off (to the hope ſet before us in Chriſt, and hath forgotten that he was purged from his old ſins, (which when he firſt ſaw and beleived, did work thus effectually in him, but he hath forgot this, he once ſo highly prized, and ſo the efficacies are withered and his underſtanding

ſtanding darkened (wherefore the rather Brethren give diligence to make your calling (that grievous operation of Chriſt, in which you were brought out of darkneſs into his marvelous light, to beleive in him and live to him,) and election (that is, that gracious operation of his, by the ſanctification of the Spirit, and beleif of the truth, chooſing you out of the love and fellowſhip of the world, into union conformity and fellowſhip with himſelf,) ſure (that is ſtable and certain) for if you do theſe things (which are all done in doing his Commandments as aforeſaid and proved) yea ſhall never fall, for ſo an abundant entrance ſhall be miniſtred unto you, *into the everlaſting Kindome of our Lord and Saviour Ieſus Chriſt*, 2 Pet. 1. 6. 11. So that it is clear, that in this manner doing his Commandments, *right to the Tree of life*, and ſo entrance through the Gates into the City, will be verily attained, and enjoyed in the firſt Fruits of the Spirit, now and fully in Soul and Body hereafter.

The fourth Poſition.

THat men muſt firſt *have right to the Tree of life*, before they can enter through the Gates into the City, this is clear in the words, and ſh own in the beginning of * 4. This third obſervable with the firſt and third Poſition in it, and may be ſeen in that fruit of *Abrahams* faith that did not only beleive in God in what he had formerly

formerly discovered to be done for him, but also there from believed in him for what he had promised *And so walked in the steps of that Faith*, Rom. 4 9. 25. Heb. 11. 8. 10. *whose Sons and seed we are, if we be of, and walk in the steps of his Faith*, Gall. 3 29. Rom 4. 12. and to are heirs according to promise, *Gall.* 3. 29. *Yea it is not enough to beleive that Jesus is the Christ, and and hath died for our sins and risen for our justification, and offered himself a Sacrifice to God for us, and is therefore the propitiation for the sins of the whole World, unless we there through beleive in him for his promises of those good things to come, and by vertue of his mediation to be conferred on us, with compleat and unfeighned Faith in unfeighned beliving had till it come to this*, Rom. 4. 24. 25. *and* 5. 1. 2. 8 9 10. *and* 8. 32. 34. 1 Thess. 1. 10. true it the to me be beleived with the heart, it will bring to this *Rom* 10. 8. 9. 10. 1 *Cor.* 14. 1. 2. 3. 4. *in which we have right to the Tree of life*. so as to hope in him for the inheritance, which hope preserveth in the Faith even to ending, 1 *Cor.* 15. 19. 20. 23. 1 *Tim.* 4. 10. supporteth and cheareth in afflictions, 2 *Cor.* 4. 17. 18. *and* 5. 1. &c. *Rom.* 2. 17. 18. *Heb.* 11. 23. 26. and leadeth to persevere to death, 2 *Tim.* 4 7. 8. *Heb.* 11. 9. 10. 13. &c. Yea he that hath this hope in Christ, purifyeth himself as he is pure. 1 *Joh.* 3. 3. and all this enjoyed doing his Commandments as aforesaid, nor can we be doing them or entring the Gates thereby, unless in beleiving we hold

hold fast this hope, *Col.* 1. 23. *Heb.* 10. 35. 36. so that without this right we cannot enter through the Gates into this City, which leads to mind the last observable which is.

CHAP. VI.

5 *Observable.*

THat all that desire to enter into the heavenly City, and so to eat of the hidden Mannah, and of the Tree of life, that now is in the midst of the paradise of God, and will be in that City when it is come down from Heaven, they must if ever they will enter through the Gates into the City, of the City when it is come down from Heaven, and the Gates as then they shall be, that is so glorious and beyond our apprehention, only unquestionable because affirmed: so it shall be that I may not presume to explain that, but as this is spoken, not only for our hope, but also for our present usefulness, and so I may consider of the Gates spiritually, as in exercise of Faith to be entred and gone through: And so what these Gates now are; and they must needs be such as are suitable to the Commandments forementioned. For the doing the Commandments to the right end is, that we may have right in Christ, and so to the

Tree of life we may enter, and so in doing them is our spiritual entring now, so that without doing even these forementioned Commandments no entring, nor any right doing them, but so far an entring spiritually now, and hope of that full entrance into that glorious City after, so that in some sort, the Commandments and Gates are one, and though in outward things this is strange, and to our sence could not be, yet in Christ and the doctrine of Christ, and so in spiritual oneness, in many things of this nature is affirmed, *Ephes.* 1. 3 16. And whereas Gates are here mentioned in the plural number, where as the Gate, Door or Way to the Father, is one and but one and the same: By considering Christ who is one with the Father, and we may come to understand both what the Gate is, and what these Gates are. For.

As the door by which Christ came and compleated righteousness for us, and obtained redemption, and prepares a City for us, it was one love, the will and appointment of the Father, 1 *Heb.* 10. 7. 8. 9. 10. *Psal.* 40. 8. *Ioh.* 7. 28. *and* 8. 42. *and* 10 2. 18. so he as having compleated that righteousness, obtained the redemption and the inheritance, and is in the vertue of all, now mediating for us with God, that we in beleiving might partake, so he and he only, is by the same will and appointment of the Father, the one and onely Gate, Door and Way, for our approach to God for grace and spirit and life, &c. *Ioh.* 14. 6. *and* 10. 7. 9. *Ephes.* 2. 18.

Heb.

Heb. 10. 19. 20. *and* 7. 25. *and* 4. 15. 16. yea and with that grace of him to enter into the Church, and be profitable to others: and yet Jesus Christ coming in by his Fathers will, and doing it in compleating his first great work, passed through many Gates without which he could not have compleated the will of his Father, in that first work, as to say taking our nature, partaking with us of the Flesh and Blood, 'and becoming under the Law for us, *Heb.* 2. 14. *John* 1. 14. *Gall.* 4. 4. 'And in that body lived by faith immediately on his Fathers power, truth and faithfulness, that set him about that work, *Psal.* 22. 9. 10. *Isa.* 50. 7, 8, 9. *John* 8. 29. *and* 6. 37. 'And in exercise of that faith, went through manifold afflictions, *Isa.* 52. 14. *and* 53. 3. 'And persevered to the death, even in death giving up his spirit into the hands of his Father, *Luke* 23. 46. '*And then after buried and overcame death, and rose in that very body that died, and after ascended into Heaven, and offered himself in that Body a Sacrifice to God, and is now accepted of, and glorified with the Fathers own self, with the glory he had with the Father before the world was, and is now alive for evermore*, Luke 24. 6. 7. Acts 1. 10. 11. Joh. 17. 5. Revel. 1. 18. *And so he as the publick man for us did through sufferings enter into his glory*, Luke 24. 26. Even so as we approach and get to the Father, through him so made known, for receiving all grace, and promises in him; so in this our approach through him, there are divers like

gates to pass through, that we may follow him, and receive and partake of the same glory with him, for without entring these gates, we cannot enter the City, and so as we read of the way *Psa.* 119. 1. and the gate, *Psal.* 112. 20. so we read likewise of right wayes and right pathes, *Prov.* 3. 17. and 4. 11. and of the gates of *Zion*, Psal. 87. 2. and the gates of the Lord to enter in and give him thanks, *Psal.* 100. 4. and so have gates which includes all the Commandments forementioned and more: but I will comprehend them in as small a number as I may, in three or four that may comprehend the rest, and so to the,

1 *Gate.*

THat we exercise and abide and walk in that faith and confidence in Christ which was given and begotten by his word in our hearts, and worketh through love, This the appointed Gate or way, *Gall.* 3. 11. 14. *Heb.* 2. 4. *Col.* 2. 6. and that which the Apostle professed to be their gate, way or rule, *Gall.* 5. 5. 6. and 6. 15. 6. and this includeth all the Commandments forementioned, and so as they are to beleive his sayings, to turn at his reproof, to trust in his name, to confess it and bear his reproach to love one another, as he hath loved us, to seek to glorify him, and to waite for his coming, so all included in this way or gate to go through, in our abiding thus walking in this beleif, confidence and love,

till

till we have finiſhed our courſe, in which we are his houſe and partake of Chriſt, and receive of his teachings, *Heb.* 3.6, 14. 1 *Iohn* 2. 27. 28. in which alſo we find, and enter reſt in Chriſt, *Heb.* 4.3. and ſo are in the way, and have right to that glorious reſt with Chriſt, *Heb.* 3. 10. 11. and this gate we are to go in, but it is not gone through, till in our abiding we have finiſhed our courſe, in reſiſting ſin and keeping the faith, and then we are infallibly ſure of entring into the glorious City, *Heb.* 10. 3. 6. and 12. 2 *Tim.* 4. 4. 7. 8. *Revel.* 2. 10. 17. and 3. 12. *Mal.* 24. 13. this one gate, the next is,

2. *Gate.*

THat in this exerciſe of Faith and love we poſſeſs our ſouls in patience, in enduring and holding faith and love in and through all ſufferings in his fatherly chaſtiſements: and all reproaches and ſufferings that may befal us in this life for his name ſake, *Luke* 21, 16, 19. For as one of the forementioned Commandments is to let go deſire of applauſe from men, to go without the Camp, bearing his reproach, ſo this commander gate is for patience, and perſeverance with faithfulneſs therein, till we have done the will of God in finiſhing our courſe, and then we ſhall be ſure to be crowned and receive the promiſes, *Iames* 1, 12. *Heb.* 10. 36. 2 *Tim.* 1. 7. 8. for as our Saviour to procure it for us through ſufferings, entred into his glory, ſo we to receive

ceive it must through much tribulation enter into the kingdome of God, *Acts* 14. 22, *Rom.* 8. 17. 1 *Thes.* 3. 3 4. 2 *Tim.* 3 12. And through this gate our forefathers passed, *Heb.* 6. 12. *and* 11. And so did such as in vision were presented as receivers, *Revel.* 7. 13. 27. and these gates gone through, the next is,

3. *Gate.*

That when our course is finished, we yield up our spirits into the hands of God, and so dy with faith or according to the faith; and then our work and labour for entring is ended, and our spirits shall be with the Lord, and our bodies at rest and in covenant with the Lord, some to enjoy the holy City in soul and body, in its season, *Luke* 23. 46, *Psalm* 31. 5. *Isa.* 26. 20. *Heb.* 11. 13. *Isa.* 57. 2. 2 *Cor.* 3. 8. *Phill.* 1. 23. *Revel.* 14. 13. 1 *Thess.* 4. 14. and as the keeping these forementioned Commandments to the end foresaid, is the way of entring and going through these gates, so they that enter and go through these gates, shall be surely without their own motion or endeavour, raised in their bodies again spiritual and immortal, and have them received of, and united with their own spirit again, and then both in soul and body be as the Angels of God, 2 *Cor.* 4, 14. and 5. 1. 4 *Iohn* 5. 29. 1 *Cor.* 15, 23, 42, 43. 44. and this shall be in the coming of Christ and the resurrection of the just, *Luke* 14. 14. 1 *Cor,* 15. 23. and this called the

better

better Resurrection, *Heb.* 11. 35. when we all with our forefathers that have dyed in the faith, shall meet the Lord and be ever with him, 1 *Thess.* 4. 14. 17. and be equal to the Angels, *Luke* 20, 35. 36. and so be made meet to enter in and be of that glorious and holy City together, *Ephes* 4. 13. *Heb.* 11 40. *Revel.* 19 7, and 21. 23.

Now the opening these gates, as they are made known by the Gospel that calleth also for entring in at them; so the opening is as God calls and gives furniture and oportunity for any particular, on which oportunity, laying hold according to the furniture given us, *Gal.* 6, 10. *Heb.* 3. 13, in doing his Commandments as foresaid, we may be entring the first mentioned gate alwaies, the second as called to it, and the third likewise: and so till we have gone through all three: and thus entring the first at all times, and the second as called to it, and keeping in preparedness to enter the third, we shall be fitted to enter the other to be named in all oportunities, which though they be many, I will comprehend them in one; that is to say for help of any weaknesses and exercise of grace according to light, ability, and oportunity given us during our natural lives.

4. *Gate.*

IS entring in, attending and waiting at the Gates and Posts, he hath appointed and set up for us, which are (not any ordinances or devises of men which are vain to use, *Isa.* 29. 13. *Mar.*7 2. 7. but)the ordinances of his own appointments, which though not all to be so continually gone on and done, as the first and second with the Commandements included in them, as often foreshewn (yet to be frequently come to be watched and waited for, and all for waiting with them, to receive of him teachings and supports *&c.* to go through the forementioned Gates, as hearty and real prayer and hearing and reading his word, and also frequenting the assemblies of the Saints, and fellowship in his Gospel with them to that end, *&c.* which also will be done in doing the forementioned Commandments, and of which also he sayeth: *Blessed is the man that heareth me watching dayly at my Gates and waiting at the Posts of my Doors, for whoso findeth me findeth life, and shall obtain favour of the Lord,* Prov. 8.34.35. which will be no less then to fit him with blessings, and lead him in doing of these his Commandments, *to have right to the Tree of life,* and so to enter through the Gates into the City, *Psal.* 65.4. And to keep his Commmandments for such a blessed end, and so to enter these foresaid Gates, now that at his coming we may enter through

these glorious Gates into the holy City. 'and as the Text it self is a strong motive, so also to encourage and move us, hereunto we have a cloud of witnesses (of examples) of such as in keeping his Commandements, have passed through all these Gates, that have lived on this earth as strangers in it by faith, and walked in that faith, *Heb.* 11. 1. 2. 8. 9. 10. &c. that have indured and gone through great trials and sufferings, *Heb.* 11 24. *27. 34. 35. *And that have died in the faith*, Heb. 11. 13. 14 15. 16. *And of whom it is ascertained they shall be raised and enjoy the City*, Luke 20. 37. 38. Heb. 11. 16. 40. But especially and above all, we have the example of our Lord and Saviour Jesus Christ, now in the Gospel set before us who is the object, foundation, author and finisher of our faith, the witness Leader and Captain to behold him, who having such Gates to pass though, which requited greater abasements, and greater sufferings, and greater strength to go thorough then these before us, and yet he longed for them to be opened, that he might go through them, and now hath gone throug them and shewn forth the praises of the Lord, *Phill.* 11. 8. 19. who for the joy that was set before him, (not for addition to themselves *Psal.* 16. 2. 3. but to bring us to glory) indured the Cross, dispised the shame: and it is set on the right hand of God, who having overcome the World, and the Devil and Death, an answered the law, yea abolished death in himself, and taken out the sting and curse

curse out of the remainders of these afflictions, and first death left us to pass through, *John* 16. 33. *Heb.* 2. 14. 15. 2 *Tim.* 1. 10. *Gal.* 3. 13. 1 *Cor.* 15. 35. 36. 37. And sanctifyed sufferings and death, as means to purge us, and a way to pass through the Kingdome, *Isa.* 27. 8. 9. 10. *and* 58. 10. *Acts* 14. 22. And hath both traced out the way for us, and given us promise of spirit and presence with us, 1 *Pet.* 2, 23. 24. *Isa.* 43. 2.

And he is on the right hand of God making intercession for us, and able to support consolate & make us gainers, and give us deliverance & glory in due season, therefore let us look to him, and in beholding and considering him, lay aside every weight, and the sins that doeth so easily beset us, and run with patience the race that is set before us, having such a Leader and Captain, *Heb.* 12. 1. 2. 4. 5. surely such a Saviour Leader and Captain, and the gracious example and call, and the blessing pronounced, and the hope set before us, and such a cloud of his servants is this way so blessed by him, might prevail with. - To beleive his Testimony and sayings therein, as verily true and good and spoken by him to us for good. - To turn at his reproofs, in repenting of and abandoning every thing in our designs and wayes, discovered by the light in his sayings, to be evil and loathsome to him. - To trust in his word and name, for his performing gracious promises to us, and not to be ashamed of his name, but to confess

it

it before men, willingly bearing his reproach, and suffering for his names sake, and - in all loving our brethren as he hath loved us, even our enemies] with pitty and compassion: and all that love him with love of delight, and to bring forth the fruits of that law, in works of many righteousness and goodness: and - in all seeking to glorifie him and win others to glorifie him, and so - in all patiently waiting for his coming: and yet when we have done all, say we are unprofitable servants, putting not trust in our own righteous doing, but in doing all such to enjoy him and have our righteousness and life in him, *and so right to the Tree of life*, that so in doing the Commandements we may be entring the Gates into the City: and that we may go through these Gates, so as we may after enter through the glorious Gates into the glorious and holy City, - to abide and walk in the faith alwayes, and - in patience possessing our Souls. To persevere in confessing his name, and bearing his reproach in keeping the faith till our course be finished, and - wait to be alwayes in readiness to die in the faith, and be ready for his coming: and that we may do all and - to be hearty and diligent in frequenting and using his ordinances foresaid & continuing our fellowship with his People in the Gospel: and if we thus do walk, it will frame us to be of one mind with the first, and give us some experiment of the truth and goodness of thet we may set to our *Seals* that God is true, *Iohn* 3. 33. And confess

fess that by faith we have seen, and do testify that the father hath sent the Son the Saviour of the world, 1 *John* 4. 14. confessing that *Tit.* 3. 3. 4. 5. 6, 7. and so experiment and joyfully say with the Text, *Blessed are they that do his Commandments, that they may have right to the Tree of life, and enter in through the gates into the City*. And that we may so do, the Lord in mercy be pleased to favour us with the favour he beareth to his people, in leading us, in doing his Commandments to have right to the Tree of life, and so to enter through the gates into the City, and so visiteth with his salvation, that we may see the good of his chosen, and may joy in the gladness of his nation, and glory with his inheritance, *Amen.* Psal. 143. 10. 10. and 10. 6. 4. 5. Search the Scriptures quoted, and learn the usefulness in the reading: and the way so plainly shewn us let us up and be doing, and the Lord be with us, which is the desire of the most unworthy speaker of these things.

Tho. Moor.

Post-

Postscript.

THough it be hinted in this Tract in* 3 Observable 3e * 4. and elsewhere, and in that Tract of having salt in our selves: yet it was moved by a brother, that in one particular mentioned about distress in the affairs of this life, some farther explication needed; I will therefore assay to some explanation how helpfulness is to be found in doing these Commands even in that very particular: And so 1. Let us heartily beleive his own sayings, yea even for such things, as that he is gratious, full of compassion, of great mercy, good to all, and his tender mercies over all his works, Psal. 145. 8. 6. and he careth for us, 1 Pet. 5. 7. and knoweth that we have need of all these things. and will both feed and cloath us, and add these things to us. Mat. 6. 26 31. and that walking uprightly, he will withhold no good thing (that is good for us) from us. Psal. 84. 11. yea he will never leave us nor forsake us. Heb. 13. 5. These his own sayings. as also that in love he delivered up his son for us, who loved us, and laid down his life for us, dyed for our sins, and rose for our justification, gave himself a sacrifice to God for us, obtained eternal redemption and eternal life for us, and God hath given us eternal life in him, that in beleiving in him we might receive it, which sayings if we beleive how much more may we beleive the other, that he will give us all that is good for us, Rom. 8. 32. and so if we beleive these sayings,

*2. In

2. *In minding them we shall meet with reproofs of the foolishness and vanity of our own thoughts, our own doubting fearing and caring for the things of this life, and want of giving up our selves without prescribing to his dispose, and casting our care on him, and in turning at his reproof, humbling our selves under his mighty hand to cast our care on him he will teach us out of his law, lift us up and make known his caring for us* Psal. 94. 11. 12. 13. 14. *so that he will verily feed us and ours,* Luke 12. 24. 31. *so that we thus*

3. *From the belief of this goodness we beleive in him for the performance of his gracious promises for this life and that to come,* 1 Tim. 4. 8. *we shall verily be fed,* Psal. 37. 3. 5. *be preserved in safety,* John 5. 11. 15. *that so we may live the life we live in the flesh by the faith of the Son of God, that loved us and gave himself for us* Gall. 2. 20. *so shall we want nothing that is good for us, but even in time of famine be fed,* Job. 5. 49. 20 Psal. 33. 19 and 37. 19.

4. *Yea in this faith beleiving so as we deny our selves, and confess his name and goodness (yea also in this boldly confessing the Lord is my helper,* Heb. 13. 6.) *and patiently bearing his correction, and enduring the reproach the Gospel is under, he will assuredly be with us, when we pass the fire and water, and uphold and comfort us and make all works together for good to us,* Isa. 43. 2. 2 Cor. 1. 4. 5. 6. Rom. 8. 28. *Yea and also*

5. *If we from the love and mercy appearing in him, and by us received by and from him, love our bre-*

brethren, and be mereiful as he hath been, and is merciful to us, we ſhall find mercy from him yea in ſuch like diſtreſſes. Mat. 5. 7. Iames 2. 13. *Pſal.* 41. 1. 2. 3. *And if in all our hearts be bent,*

6. *So that we ſeek not our own applauſe, honour or name, but his honour, that he may be honoured, and his name praiſed by us and others, and he will approve us and give ſtrength and deliverance and honour to us.* Pſal. 29. 1. 2. 3. *&c. and* 91. 14. 15. *And if in all theſe Commandements doing,*

7. *We patiently look and wait for his coming, and the glory to be then revealed, that will ſo frame and ſeaſon us in every condition, that we may alwaies rejoyce in the Lord.* Phil. 4. 4. 5. 6. 7. *and ſo in doing theſe Commandments, we may with confidence of being heard and anſwered in uſe of his Ordinances as* Jabes *did* 1 Chron. 4. 10. *and* Solomon Pro. 30. 8. *and that* Luke 21. 36. and 2 Cor. 9. 10. 11 12. *and ſo walk in doing theſe Commandments and let us for preſervation heare and for the inheritance, and glory them, follow that example and rule, beleiving thoſe promiſes,*

And thus have I ſcribled the ſum of that ſent you in writing, that you might have the uſe of it in this particular mentioned, as in other particulars beſide. in which Commandments doing, our Soul will proſper, and we proſper as our ſouls proſpereth, 3 John 2. *as prayeth,*

Your unworthy Brother

Wittleſey Inne 11. 1670.

THO. MOORE.

Escaped in the Press, may be thus mended.

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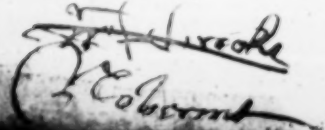
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